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HOME LIFE IN ALL LANDS



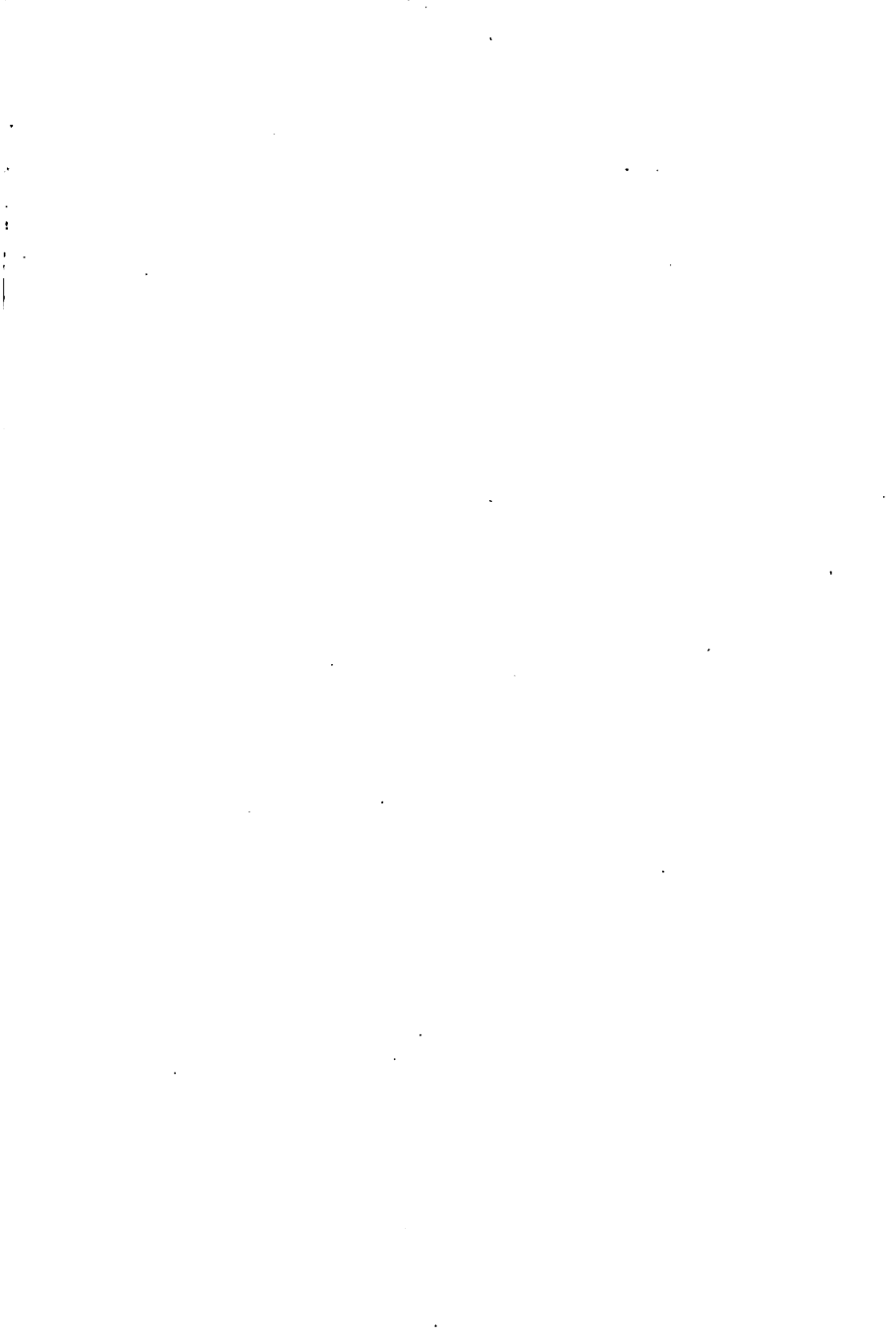
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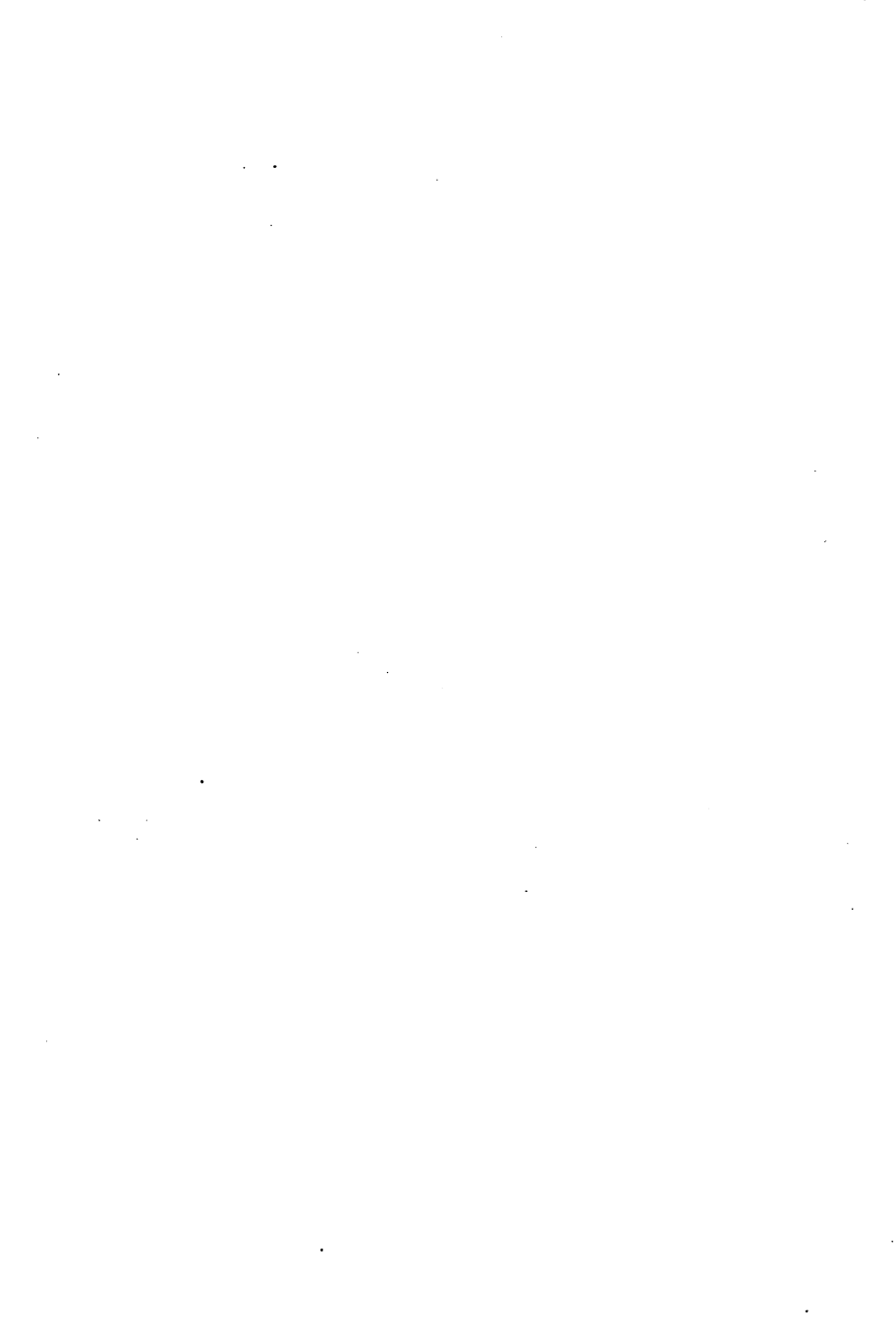
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A MOORISH SALON IN ALGERIA

HOME LIFE IN ALL LANDS

BY

CHARLES MORRIS

Author of "Historical Tales," "History of the World,"
"History of the United States," etc.

Book I.

HOW THE WORLD LIVES

ILLUSTRATED



PHILADELPHIA & LONDON
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1910

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PREFACE



EVERY one of us must acknowledge the great importance of Geography as a school study. We get to know something of the country about our homes while quite young, and it is natural to seek to discover what lies beyond our home region, and to gain some idea of the earth we live on, its lands and seas, mountains and plains, rivers and lakes. Without some knowledge of this kind no one can claim to be educated. But when we have learned this and also something about the animals and plants of the earth and the races of men that inhabit it, we have still little more than a medley of hard names to be remembered, with a mental chart or map of the divisions of the continents and the shape of the seas.

This is only the dry-bones of geography, the skeleton framework on which the well-furnished house is to be built. What it needs to give it vitality and interest is the life element. It is not enough to know that the earth is inhabited by white, black, yellow, and red races of men, but we should see how these men live, the kinds of food they eat, of clothes they wear, of houses they dwell in, of tools they use, and the other things which bring them before us as living and breathing people.

Preface

To learn all this we must visit them in imagination, travel in fancy around the earth and see its people in their homes or at their occupations, and learn what strange customs they have and how they differ from ourselves. It is to give the young student information upon such matters that this book has been written. The author asks them to go about with him in a series of journeys at home, each journey devoted to one phase of man's doings, such as his food, his clothing, his habitations, and the like. To and fro, back and forth, they will be taken, from America to Europe, from Asia to Africa and the ocean islands, everywhere looking upon men in their homes and observing the many peculiar customs they possess, often very strange and odd to us. This is the way to give life to geography. The study of the map and the text-book needs to be followed by fuller information about the ways of the world and the habits of its people, and this book is offered as an aid to that end. It does not undertake to tell all the story, it deals with only one series of facts, but these are of a kind important in themselves and which help to give geography a liveliness and vitality which it does not usually possess.

NOTE.—The author hereby gives thanks to Messrs. W. & R. Chambers, of Edinburgh, the publishers of Chambers's Encyclopædia, for the privilege of using many of the illustrations in this work.

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HOME LIFE IN ALL LANDS

I

AT THE WORLD'S DINING TABLE

It is an odd world we live in and many odd things go on in it. One must travel to find this out, and if any of my young friends are fond of seeing out-of-the-way places I shall ask them to go with me on a long journey round the earth, that they may learn how people live in far-off lands. They need not go on their own feet. There is such a thing as walking on other men's feet and seeing with other men's eyes. One can almost travel to-day by the aid of moving pictures, and what I propose is to show a series of moving pictures in print, in which will appear some of the strange things that are to be seen in many parts of the world. I might have named this book "Queer Facts About Queer Folks," for there are many things queer to us that are not at all so to those who are used to them, and it is these queer things we are setting out in search of.

The people of the earth live in many kinds of houses and dress in many odd methods. They have

Home Life in All Lands

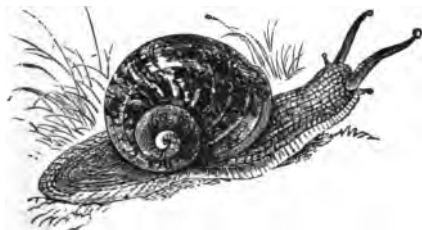
many strange ways of meeting and greeting, and they eat many things which we would shrink from in disgust. Suppose we begin with the last of these, going round the earth and looking down on the dining-table of mankind, that we may see the varied sorts of food spread on this great table to feed the hungry.

We know very well what we like. Civilized people have grown delicate about what they eat and they want everything nicely cooked and set out in dainty ways. But tastes differ even among the civilized, and our likes and dislikes are often more a matter of habit than we imagine. While many people eat things which we could not bear to touch even with a fork, we eat things which some of these people would disdain. An Arab was once asked how he could devour such unpleasant things as he had on his plate. He turned on his critic with an air of disgust and said, "And yet you can eat live oysters!"

The people of France are noted epicures, yet fine, fat snails, which few of us could be induced to eat, are a favorite dish with them. They look on these as a great delicacy and it is said that a million pounds of snails are sold in the markets of Paris every year. The snails are boiled in great pots of water, the meat taken out, pounded to a paste, and put back into the shell between layers of butter seasoned with parsley. Thus prepared the snail meat is very palatable, and is eaten in many parts of

At the World's Dining-Table

Europe. There are large snail-farms in France, Switzerland and elsewhere, where these crawling creatures are fed on lettuce, cabbage, meal and other food. Very likely we would enjoy them if we had been taught to eat them, for they belong to the same class of animals as the oyster and clam, which are favorites with us. And the snail is as dainty about what it eats as we are ourselves. A great deal, as I have said, depends upon what we are used to.



The Edible Snail

As we travel round the earth we shall find it hard to name any animal which some tribes are not ready to eat. Pickled bats would not be a welcome dish on our tables, but we are told that the ancient Babylonians thought it a great delicacy. The ancient Egyptians hunted the hyena as game, but we do not know if they ate that disgusting creature, and may hope that they did not. But we do know that the crocodile, the hippopotamus, and such like creatures are greatly relished by certain African tribes. Elephant steaks—big ones, of course—are also much liked in Africa.

Home Life in All Lands

FOOD IN THE FAR EAST

Let us first visit civilized peoples and see their tastes in food. The Chinese is the oldest civilization on the earth. We do not think much of this civilization, it is true; but then Chinamen do not think much of ours and are very proud of their own. At any rate they eat some things which we do not look upon as civilized food. The richest people in China are very fond of dishes with such strange names as swallow's-nest soup, shark's fins, and sea-cucumber. These swallow's nests are not made of mud or clay, like those of many swallows, but are built up of a slimy material taken from their own bodies. The nests are difficult to find and a dish made of them is costly, and one reason that this soup is so much liked is probably because common people cannot afford to eat it.

Do you know what the sea-cucumber is? It is also called the sea-slug, and is a long, round animal, something like a very fat worm, usually about eight inches long, but sometimes as much as two feet in length. It belongs to the family of the sea-nettles and the star-fish, but it is a fleshy creature, without any stinging nettles or spines. These animals are taken from the sea bottom and dried. They are known as Trepang, or *bêche-de-mer*, and the Chinese are very fond of soup made from them. Trepang and swallow's-nest soup may be as rich and delicate as terrapin soup, so much liked by our

At the World's Dining-Table

wealthy epicures. It is not wise to condemn things which we have never tasted and know nothing about.

People of wealth often like to eat something that is very costly and which no ordinary person could afford. History tells us that some of the Roman emperors ate dishes made of nightingales' tongues. Every such dish cost a fortune, and probably was



Roman Dining Couch

not as good as tender beef or mutton, which we all can obtain, but it was something which only an emperor or a man with a great deal of money could buy, and that is why they took the trouble to obtain it. I fancy if we were served with such a dish we would say that we liked chicken or reed-bird better.

When we come down to the poorer Chinese we find them eating things that we know a good deal

Home Life in All Lands

about, and which seem to us quite unfit for human beings to eat. Among the poor people such food as dogs, cats, and even rats, is eaten. Rats and mice are dried and salted, and rat meat is eaten even by women of the higher classes who are growing bald, for the flesh of the rat is looked upon there as a good hair-restorer.

Soups and stews made of dog- and cat-meat are common dishes at many restaurants in the cities of China. It is not the common street cur that is served up in this way, but a specially fed and fattened breed of dogs, whose flesh may be quite tender. It is a singular fancy that the flesh of black dogs and cats is much preferred to that of other colors. Therefore, when a black dog is killed and skinned, some of the hair is left on the end of the tail to show the color. Here is an item that we take from the bill of fare hung up in a Canton restaurant. Of course, it is written in Chinese, but you will prefer to have it in a language you can understand better :

“Cats’ flesh, one basin, 10 cents.

Black cats’ flesh, one small basin, 5 cents.

Black cats’ eyes, one pair, 4 cents.”

And here are a pair of well-known Chinese lines :

“The horse, the ox, the sheep, the fowl, the dog,
the pig—these are the six animals that men breed for
food.”

Of these, the horse was probably eaten in old times, but it is not eaten now. These lines, you

At the World's Dining-Table

must understand, were written long ago, and tastes change as time goes on.

The fact is that John Chinaman is not at all squeamish about his food, and does not like to let anything eatable go to waste. Silk, which is a great



The Silk Worm in its Several Stages

product of China, is obtained by unwinding the cocoon which the silk-worm wraps round itself, before turning into a moth. When the silken thread is all taken off, those who have done this work do not hesitate to eat the fat grub that lies within. The

Home Life in All Lands

Chinese like eggs, but they do not care for fresh ones, as we do. They pickle their eggs in lime to keep them and like them the better the older they are. They have other queer customs. They eat their bread boiled instead of baked; they drink their water warm, and their wine boiling hot; and, instead of our favorite peanuts, they nibble at pumpkin- and watermelon-seeds at the theatre and other entertainments.

Rice is the great stand-by of the Chinese table, as wheat is with us. It is not made into puddings or cakes, as we like it best, or eaten with sugar and cream, but is used in the plain boiled state. And instead of taking it up with a spoon or a fork, they eat it with two long, slender sticks called chop-sticks. With these we could pick up only a grain or two at a time, but the Chinese manage to shovel the rice into their mouths in a steady stream. It is about as hard to learn to eat with the chop-sticks as it is to talk Chinese.

The people of Japan also eat with chop-sticks. Not only rice, but fish, salads and other things are eaten in this way. Foreigners like ourselves look on with wonder and are apt to get up from the table very hungry if they follow the Japanese fashion. Very likely the Japanese pity us poor barbarians for not knowing how to eat rice. We would not have the same trouble with soup at their tables, even though we should have to eat it without a spoon. When soup is served to them it comes in

At the World's Dining-Table

bowls like coffee cups and is swallowed by lifting the bowl and drinking the soup.

The American idea of the proper way to sit down to a meal is for all the family to gather round the table, seated on chairs. But in Japan and many other parts of the East they do things in a more primitive method. Each one squats down on the



A Japanese Dinner Party

floor, curled up in the easiest way possible, and each has his own table, a small affair less than a foot high. To sit in this way would be as hard for us as to eat with chop-sticks, but long practice has made it comfortable for these people to sit on their heels and eat with two sticks like slate-pencils.

In going through Japan we do not find the unpleasant things on the tables that are eaten in China.

Home Life in All Lands

In Korea, which is near to Japan, much the same kind of food is eaten as in that country, but one curious thing you would see there is the way they prepare eggs for the market. Ten of these are laid end to end and straw is wrapped tightly around them so that they form a straight, stiff rod or stick. The price of a stick of eggs is about three cents, only about one-tenth of what we have to pay for them. But money there counts for much more than it does here.

Westward from Korea lies that great country known as Tartary or Mongolia, in all parts of which the people do not cultivate the soil but raise great herds of cattle, sheep, horses and camels, with which they wander about from one pasture to another; now going into the mountains in search of grass; now coming back to the plains; and living in tents that they can fold up and take with them. In this land we find the people living mainly on the mutton of their sheep and the milk of their cows. It certainly seems strange that they will not touch beef, of which we are so fond; but only severe hunger will make a Tartar eat the flesh of the cow or the ox. They do not kill their camels for food except when a great banquet is given, but if a camel is killed by accident they gladly eat it. But the great tidbit with the Tartars is the horse. When they wish to give a very fine entertainment or indulge in a special delicacy they kill and cook a horse, for they prefer its meat to that of any other animal.

At the World's Dining-Table

This taste for horse-flesh has not reached our country, but it is growing in Europe, especially in Paris. It is not many years since horse-flesh was first served in Parisian restaurants as an experiment. It seems to have hit the French fancy, and horse-steak and cutlets are now a frequent dish on the French table and in some other parts of Europe. A favorite dish with the Tartars is the sheep's tail, but not the funny little tail which our sheep carry. In our travels through their country we will be sure to see a kind of sheep with tails of enormous size, great, swollen masses sometimes weighing from six to eight pounds. These are lumps of white fat which the poor sheep must find it a trouble to carry behind them but which the people look upon as one of the greatest of delicacies. What would you think if you saw a sheep going along dragging its tail in a wagon? I fancy it would make you laugh. Yet you might see this queer thing in parts of Asia, where the shepherds tie a board with wheels or a little wagon to the big-tailed sheep to carry its tail in so as not to hurt it by dragging it over the ground.

Let us now leave Asia and sail across the Pacific to the Hawaiian Islands, which have become a part of the United States. When we are there we will find ourselves on our own soil, but not exactly among our own people, for Hawaii has not long been an American territory and it has many of its former natives, who still keep their old ways. Their most peculiar article of food is that known as "poi."

Home Life in All Lands

Poi is made from the taro plant, which has a root like a giant beet, an average-sized one being a foot long and six inches thick. This root is baked in underground ovens and is often eaten in this form, as we eat the beet or the turnip. When it is to be made into poi the baked root is beaten in a wooden bowl with a stone pestle. This is severe labor, for



Hawaiians Making Poi

the root is hard and tough. After it has been well pounded it may be kept for months in a dry state, and it is thus kept until a dish of poi is wanted, when water is added and the stuff well kneaded into a stiff paste. This is left for several days to ferment, and in this way gains a slightly sour but rather pleasant flavor, which we could learn to like.

At the World's Dining-Table

The art of making poi is simpler and easier than that of eating it. To do this gracefully one needs to be educated in the art, as in that of using chopsticks. A finger is thrust into the bowl of poi and drawn out covered with the sticky paste. This is given a peculiar twirl, only to be learned with practice, and is then sucked from the finger. There is another method, known as two-fingered poi, which is still more difficult to acquire. If any of you were asked to eat poi with an islander you might not like to thrust your finger into the same bowl in which he has thrust his. But this is a safe process, for no particle of the sticky stuff that has touched his finger can escape again to mingle in the general mass. There is another plant, the manioc, which bears great tubers, often weighing as much as thirty pounds. In the Congo region of Africa this root is beaten to a pulp and soaked in running water for twenty-four hours to wash out its bitter juice. Then the pulp is left to ferment and is mixed into a stiff paste. When cooked it looks and tastes like sour dough, but is very nutritious, and is used as bread by the Congo people.

INSECT EATERS

How would any of you like to sit down to a table with roasted grasshoppers served up on one dish and broiled caterpillars on another? Would not your appetite leave you at the sight? Yet there are people, many of them, who eat these and other kinds

Home Life in All Lands

of insects, and think they are having a fine feast. People who are often very hungry learn to be not at all particular about what they eat, and come to like things which would sicken us. Thus we are told that the low tribes of Indians in British Guiana "do not despise rats, monkeys, alligators, frogs, worms, caterpillars, ants, larvæ and beetles," and that the black natives of Australia eat carrion-kites, lizards, snakes, worms, and in fact almost anything of an animal kind. Do you not think they have strong stomachs? To eat snakes may to some of you seem horrid, yet we eat eels, which are much like snakes in form and much less cleanly in habit, so snake-eating may not be as horrid as it seems. Suppose we travel about among the eaters of insects and see some of their table manners. We read in the Scriptures that the Hebrews, in their desert wanderings, fed on "locusts and wild honey." There has been some doubt about what is meant by this, for there is a bean-bearing locust tree as well as the insect called the locust. But there is no need for any doubt, for the Arabs who still dwell in the same deserts are so fond of these insects that they look upon a flight of locusts as a feast sent by God.

I do not doubt that many of you have read about the migratory locusts, which fly in vast hosts that darken the sky and swoop down by millions on cultivated fields, devouring every green thing they find. Locust armies of this kind are found in many parts of the earth and are everywhere a sad trouble to the

At the World's Dining-Table

farmers. They used to be plentiful in our own country, flying from the Rocky Mountains over the green farm lands of Kansas and other states and devouring the growing crops. As they eat the food of man, it seems only just that man should eat them in return, and this he does in various parts of the world. We might easily eat them ourselves in Arabia and Egypt without knowing what they were, for the Arabs dry them, grind them to powder, mix this with water, and make cakes of the paste. Or they



The Edible Locust

roast them on red-hot iron plates, then salt the powdery stuff and put it into sacks, out of which they take large handfuls when hungry. They are often eaten with bread and are said to taste somewhat like shrimps.

While the Arabs look upon the locusts as a gift from God, the benighted Bushmen of South Africa would do the same if they knew anything about God, for they hail the coming of these insects with delight. In our country the immense flights of wild pigeons in past times used to bring out all the people

Home Life in All Lands

to kill and gather them by thousands. The Bushmen do the same with the locusts. They build large fires which scorch their wings and bring them in multitudes to the ground. They also gather cart-loads of them from their nightly resting-places. The insects thus obtained are eaten after being partly roasted or are ground into powder in the Arab fashion. This is made into a sort of soup or gruel. Travellers who have tasted this desert diet do not think much of it, but the natives like and grow fat on roast locusts or locust soup. When they have eaten all they possibly can they dry the remainder in hot ashes and store them away for use in the future.

We formerly had locust-eaters in our own country, for the Indians of the West made famous feasts at the time of the coming of the Rocky Mountain locust and of the red-legged grasshopper, which came in similar multitudes. One traveller who tasted the Indian diet of roast locust says that he found it very good eating. All this is, of course, a matter of taste, for another taster of strange meats tells us that he found caterpillars very agreeable food. It is very likely that none of the present company will envy him his caterpillar feast. Of the two, we should prefer the locusts.

There are many other kinds of insect food. Many who are now gentlemen of pomp and dignity will remember how in their school-boy days they enjoyed digging down to the underground nest of the bum-

At the World's Dining-Table

ble-bee and eating the honey they found there. There are boys of the same kind to-day, and in the island of Ceylon they are not content with the honey, but eat the bees as well. It is like the old story of killing the goose that lays the golden eggs.

The bee is the standard honey-gatherer and honey and the bee are associated in our minds, but there are other insects that visit the flowers to rifle their sweet spoil and store it up for future use. Among these there is a species of the ants, and there are



The Honey Ant, *a* Actual Size

people who eat this ant honey as we do that of the bee. The honey-ant is found in Mexico and Colorado. It does not store its honey in waxen cells, like the bee, but in every nest there are certain ants that act as living honeycombs, sucking in the sweet store till their bodies swell into round balls as large as a garden currant. Then they cling with their feet to the roof of the nest and the working ants, when hungry, face them mouth to mouth and suck from them some of this stored-up food.

Home Life in All Lands

In Mexico those who are fond of sweet things dig into the nests of the honey-ants and gather a dishful of them to place on the table for dessert. They pick them up one by one and crack them between their teeth as we might crack a currant or a small grape, swallowing the sweet contents with a relish. Is there not something very curious in this? Here we have a species of insects that make honey-cells of their bodies for the benefit of their fellows and a nation of eaters who rob them of this sweet store as others rob bees of their honey.

If I should invite you to a feast and set before you a dish of honey-ants some of you might not object to the feast, even if you had to bite the ants to get the honey. But if I should ask you to lunch with me on ants themselves, I am afraid I would not have many guests. The idea of eating these tiny creatures, of which a hundred would not make a good bite! The thing seems absurd. Yet ants are eaten by many savage tribes, and civilized people who have tasted this insect food seem to like it. Mr. Kirby, a student of insect life, says that "ants have no unpleasant flavor; they are very agreeably acid." The Australians consider some species of ants a great delicacy and eat them with much relish. There is probably as much dirt as ants, but that does not trouble them. Some travellers tell us that they have seen the forest Indians of Brazil poke a stick into an ant-hill and let the ants run up it into their mouths, to be swallowed by these woodland epicures.

At the World's Dining-Table

They are like the animal ant-eaters, which thrust their long tongues into the ant-hills and swallow the ants that gather on their slimy surfaces. The Indians may have learned this art by watching the ant-eating animals.

The Australian natives eat almost everything of the nature of animal food, small or large. They pick the grubs of beetles out of rotten wood and cook them in red-hot ashes. They throw grasshoppers and locusts into the fire to burn off their wings and



The Great Ant-eater

legs, then take them out and roast each one separately. Travellers tell us that these taste like roasted nuts. There is a kind of large lizard of which the Australians are very fond, and those who have tried it say that it tastes like spring chicken. If that is the case, civilized people might eat it with a relish, as they often do the legs of the bull-frog, which are very delicate and palatable food.

The old proverb, "There is no accounting for tastes," is certainly a true one. There are many

Home Life in All Lands

things which we do not eat simply because we have not been brought up to eat them, but which may be very good food. One cannot easily get over his prejudices, however ill-founded they may be. But there are many things eaten which civilized people can justly decline as articles of food. Thus, in the West Indies and elsewhere in America it is said that the natives, whites and blacks alike, eat the large grubs of the great tropical beetles. They think these to be delicious when roasted.

In the same way roasted spiders are eaten by the natives of New Caledonia—perhaps those huge, poisonous-looking fellows which we cannot touch without a shudder. A taste for spiders—an unnatural one, it seems to us—has been found in some Europeans, and the story is told of one young lady who could not see a spider in her garden without cracking it between her teeth and swallowing it with a show of relish. A mate to this story is that told by an Alaska missionary, who had much trouble in keeping his castor-oil, which the natives thought a delicious drink. He had to limit his prescriptions, for they would gladly have taken a whole bottleful as a dose and pretended to be sick so as to get a taste of their delicious castor-oil.

We should imagine that the most greedy gourmand would hesitate about eating the fairy-like butterfly, the prettiest thing that flies, yet even this beautiful creature does not escape the teeth of hungry mortals. In the island of New Holland there

At the World's Dining-Table

is a species of butterfly which comes in countless multitudes and which the natives collect in great quantities. The ground is then heated by a fire, and the Bugong, as they call these pretty fliers, are rubbed on it to burn off their wings and the down of their bodies. They are then winnowed and eaten, or stored up for future use, after being smoked and pounded. They cause vomiting at first, but this soon goes off, and the natives grow very fat on their butterfly diet.

If now we go back to the young lady who lunched on spiders, we shall find that she was not alone in her peculiar taste. It is not uncommon for odd tastes of this kind to appear among civilized peoples, such as the eating of candles or of soap, or the widespread fancy for clay. The eaters of clay and other earths, indeed, are numerous enough to form a class and are found in all parts of the world. They are so many, in fact, that we can speak of only a few.

In Java small cakes of reddish earth are regularly sold for food in all the villages. The Ainos of northern Japan eat a fine clay, light gray in color, often boiling it into a soup with roots of the native lily and then straining this. Cartloads of "bread-meal," or "mountain meal," a kind of edible earth, are consumed in northern Sweden. Clay or earth is also eaten in Siberia, in Africa, in South America, and was formerly much eaten by the Indians of our own country. At present clay-eating is practiced to some extent by the poor whites of Georgia and

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the Carolinas, they chewing an unctuous earth, of light color, often in combination with their corn-meal or hoe-cake. This practice seems more of a bad habit than anything else. Certainly clay is not food and little or no nutriment can be had from it. But it does not seem to do any special harm and some of the clay-eaters say that it is good for their health. Very likely that is only a fancy.

SAVAGE TABLE MANNERS

We, the sons and daughters of the Stars and Stripes, are particular about what we eat. We want choice food, in good condition, and well cooked, and we like it served up in dainty ways and the table made pretty and attractive. This is one of the results of civilization, but there are many people on the earth who do not trouble themselves about frills and fancies of this kind, but are ready to eat anything that comes to hand, fresh or spoiled, raw or cooked, and care not a whit for tables or plates, forks or spoons. They go on the principle that fingers were made before forks.

The inhabitants of certain seashore regions greedily devour the flesh of dead whales when thrown ashore by the waves, even if so spoiled as to be in a putrid state. The Australians will gorge themselves with such food, and so will the Fuegians, the Lapps, and the Eskimos. We are told that the Eskimos, when a dead whale is thrown upon their coast, rush out on it, cut it to pieces, tear away the meat,

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drag out the intestines, and scrape the meat from the bones. When this task is finished the men lie down on their backs with open mouths and let the women feed them with the choicest morsels. Just what are the choice portions of a rotting whale is not for us to say. One would need an Eskimo appetite to answer this question.

The Indians of Western Patagonia are equally fond of spoiled whale-meat. If one of these dead monsters is stranded on their coast they will feast on it for weeks. As for its being fresh, that does not trouble their simple souls. They will cut it to pieces and bury it, digging up the pieces when hungry and eating them while a morsel is left.

Raw and spoiled whale-meat is certainly not an inviting dish, but savages generally do not object to eating raw food. The Fuegians and Patagonians greedily devour raw fish and birds, and Ross, the traveller, saw an Eskimo eat fourteen pounds of raw salmon, "merely by way of tasting it." In fact, one traveller in Siberia tells us that he found raw, frozen fish a very delicious dish, much better than cooked fish.

The Abyssinians like their meat raw, and James Bruce, a famous African traveller of a century or more past, tells us a remarkable story of their appetite. He says that the Abyssinians would cut steaks out of the flanks of living cattle which they were driving along and eat them raw while they continued to drive the animals. It is difficult for us to

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believe so cruel a story, and it is known that the Abyssinians, as a rule, are not a cruel people. Though Bruce very likely saw some such incident, and such things are said to still occur, it is certainly a rare practice, the animals thus treated being stolen or captured ones, which they seem to look upon in a different way from those which have been raised by themselves.

We have so far talked about the quality of food; now let us say something about its quantity. It is wonderful how much some people can eat. There are men and boys among us who seem hollow down to their toes. But if we go among savage or barbarous people we shall find many that far surpass civilized gourmands in the amount of food they can swallow. A small Eskimo girl, when food is plentiful, will think little of eating ten or twelve pounds of meat, with many biscuits, every day for months together, and it is common enough for a Tartar to eat ten pounds of meat at a sitting. Some of the latter people, in fact, have been known to eat an average-sized sheep to the bare bones in twenty-four hours. But if they are great at eating, they are also great at doing without food. After a meal that seems fit to burst an ordinary man, a Tartar will cheerfully, when food is lacking, pass a week without a morsel.

As for the graces and amenities of the table, such trifles do not trouble their barbaric souls. The custom in Tartary is to seize a piece of meat between

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the teeth and cut off each mouthful with a knife close to the lips. The Gaucho herdsmen of South America eat in the same primitive fashion, and when seeing them at their meals we are in continual fear lest they should cut off a slice of their lips or their nose along with the meat. Perhaps some of us would say it served them right.

The Abyssinians have peculiar ideas of polite table-manners. At a banquet in that land each man is fed by two women, one on each side, who cram the meat into his mouth as fast as he can swallow it. He who can eat the largest morsels and make the most noise in doing so is considered the best practiced in the habits of polished society.

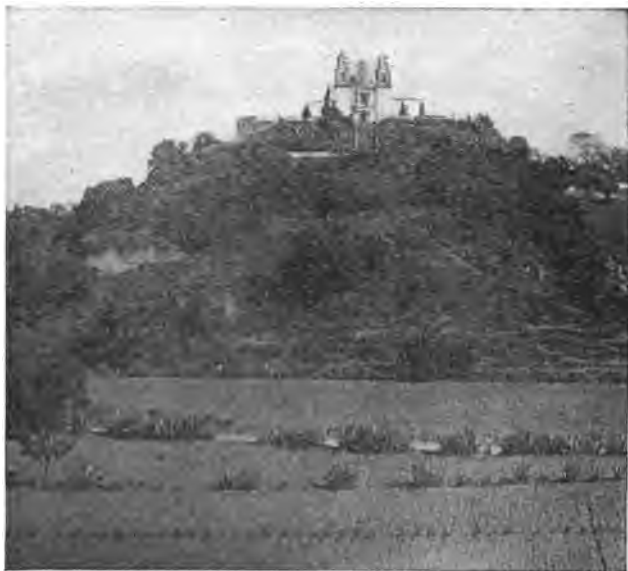
A still more remarkable instance of African table-manners is the custom of some of the kings of that dark continent. Those potentates make their wives chew the food before it enters the royal mouth. Is not this carrying labor-saving to an extreme? It seems as if the wives in one way get the best of it, for while the king gets the meat, they get the flavor, which many think its best part.

FEASTS OF THE CANNIBALS

Much more might be said of the strange eating-habits of mankind, but I shall speak here of only one more, the horrible custom of eating human flesh. This terrible practice is called cannibalism, and at one time extended over most of the earth. Nearly all tribes and nations practiced it in their early days,

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even some of those which in later times became highly-civilized peoples. Ancient Greece was the most learned and cultivated nation of the past, yet there is good reason to believe that its people were cannibals in earlier times. The custom of sac-



Modern View of an Aztec Pyramid

rificing men and women on their altars, which came down to the days of Homer, is thought to have been a relic of this practice.

The Aztecs of Mexico, one of the most civilized of the ancient American nations, made war for the purpose of obtaining victims to sacrifice to their ter-

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rible war-god, and served up the flesh of these unfortunates on their tables. Thousands were thus annually sacrificed in the temples built on the summit of their great pyramids. In like manner the most advanced of the tribes of Africa and the Pacific islands were among the chief eaters of human flesh in those countries.

Fortunately this horrible custom has now nearly died out. It does not agree with modern ideas and missionaries have taught many tribes to give it up. There is a song called "The King of the Cannibal Islands," but we do not know of any islands to-day where this practice is common, and cannibalism is now mostly confined to Central Africa. It may not last much longer there, for that once dark continent is fast coming under the rule of civilized peoples.

In Africa there are tribes that buy and sell human flesh for food, just as we do with the flesh of cattle and sheep. Some tribes eat only the bodies of their enemies, but others eat those of their friends—this being part of their religion. There are certain natives in Australia who will not touch the flesh of their foes slain in battle but will eat that of their friends. Others of them eat the bodies of their new-born children, or only that of the oldest child. In one tribe it was formerly the custom, and may still be to some extent, for the mother to eat her dead children and the children to eat the body of their mother. The father did not share in these feasts and his body was not eaten. He was not thought

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to be as near a relation as the mother and not fit to take part in these family repasts.

Many of these feasts have to do with religious ceremonies, and in some cases they are results of filial piety. Those who eat the dead are supposed to partake of their good qualities. The Battas, a tribe of the island of Sumatra, eat their old parents in this way, though they are a people so far advanced as to know how to read and write and to have books. They have these feasts at a time when the citrons are ripe and salt is cheap. When the day for the ceremony comes the old man who is to be eaten climbs a tree while his friends and relatives gather at its foot. These sing a funeral hymn and beat time on the tree. The meaning of the hymn is: "The time has come, the fruit is ripe, let it fall from the tree." The old man then comes down, he is killed by his nearest relatives, and all join in the feast.

Darwin, in his celebrated voyage round the earth, found a similar custom among the degraded people of Tierra del Fuego, though here there was no shadow of religious motive or filial piety. These savages, when pressed by hunger, did not hesitate to kill and eat an old woman. When Darwin asked them whether they cared most for their wives or their dogs, they said they liked the dogs best, for they could catch the otter. As the old women were of no use in catching otter, they were used for food instead.

At the World's Dining-Table

SOME DRINKING CUSTOMS

We have now journeyed far and wide among the people of the earth to find out what strange food they eat. As for the common, everyday food that comes upon our own tables we have paid no attention to it, for every one of us is familiar with the meats and vegetables and fruits which civilized people in general eat, and how they are cooked and prepared. But while people eat much, they have to drink much also, and we must now take a short round together and look at some of the various liquids they drink.

The great beverage, of course, all the world over, is water. None of us can live without this. And it is not strange that we cannot, for seven-eighths of our bodies are composed of water and only one-eighth of solid material. This water is constantly passing off and needs to be constantly renewed. But while water is a very good drink, which we all like when it is fresh and pure, we are also fond of drinks that have more taste or flavor, and a great many beverages are in use in various parts of the world in which sugar and the juices of fruits and other things are added to water to make it more palatable. Also the pure fruit juices are drunk, as in cider; or fermented liquors, as in beer and wine; or distilled liquors, as in whisky and brandy.

The latter are very good things not to drink, as they do much harm to mankind; but there are stimu-

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lating drinks of a milder quality, such as tea and coffee, which we can all imbibe with safety and which are very widely used." In our own country coffee is the favorite table beverage, Americans being the greatest coffee-drinkers in the world. In



The Coffee Plant

some other countries, as in England, nearly everybody drinks tea and great quantities are used.

We need not dwell long upon these and other common beverages, as used in our own country, but may say something about their use in other parts of the world. Russia is a great tea-drinking country, as are also various parts of Asia. In preparing the

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tea-leaves there is much broken stuff and refuse, and much of poor quality, and this is compressed into the form of bricks and known as brick-tea. This is used in large quantities in several countries and is the favorite drink in Tartary. In that country the tea-bricks are so highly esteemed that they pass from hand to hand as money. A Tartar girl will drink ten to fifteen cups of brick-tea daily and a man twice as much. In Tibet a favorite dish is a soup made of brick-tea with salt, butter and water and thickened with barley meal. This is so thick as to form a sort of gruel, which they take up in their fingers and knead into pellets of dough before eating it.

Among great tea-drinkers some of the English are as bad as the Tartars. The famous Dr. Johnson is said to have been so fond of tea that he would drink as many as sixteen cups at a sitting. There was a curious table custom at one time in England of which we are told by an old time writer. Invited out to a meal in a fashionable house, he was served with tea, which he did not like and which he drank hastily to get rid of. But the maid kept filling up his cup and as he did not know the polite way of stopping her, he kept on drinking. After a while, when he had nearly drowned himself in tea, he saw one of the guests lay his spoon across his cup as a signal that no more was wanted. He hastened, with great relief, to do the same, thinking that he had paid well for his education.

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Probably the Russians are the greatest of all tea-drinkers. Every family has its samovar, which is a brass urn with a pipe running through it in which charcoal is burned. In this way it is kept always full of hot water, and by turning a spigot



The Chinese Tea Plant

fresh tea can be made at any time it is wanted. And it is wanted very often.

The Russians have one curious way of drinking tea, which may be good for their taste, but is not good for their teeth. They squeeze a slice of lemon into the cup and take a hard lump of sugar between their teeth, slowly sucking the tea through this.

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Most of us, I think, would prefer the old fashion of drinking it out of the cup with the sugar already in it.

If we call on our Spanish friends in South America we shall find most of them drinking a tea of their own, quite different from the Chinese tea, but with the same stimulating quality. This is known as maté, or Paraguay tea. It is used all through



The Maté or South American Tea Plant

that continent, the people there liking it much better than they do coffee or ordinary tea. It is made from the leaves of a species of holly, and the Spaniards learned to drink it from the Indians.

Let us try to make and drink a cup of maté tea in the South American fashion. We must first put a spoonful of the powdered leaves into a gourd and fill it up with boiling water. Then, instead of drinking in the usual fashion, we need to suck the tea

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from the gourd through a tube called a bombilla. This tube ends in a bulb pierced with holes, so that the tea-leaves cannot be drawn into the mouth. The tea has a bitter taste, but we would soon come to like it. It is so stimulating that when you are tired it will give you a rested feeling. Many of the people take nothing else for their breakfast, and the herdsmen of the Argentine plains will gallop all day after drinking their maté in the morning, eating nothing till they come home in the evening.

Have you ever heard of the drink called kava? If you should go to the Fiji Islands or to some other islands of the Pacific you would have a chance to see it, and taste it, too, if you wished; but if you saw it made in the favorite way you might not care to taste. It is made from the root of a bush belonging to the pepper family of plants. A great wooden bowl, with four legs, is brought in, beautifully polished from long use. Then the roots are cut into small pieces and given to a circle of young men or women to chew. When this is finished each chewer produces a lump of white fibre from his mouth, and these are all put into the bowl and water poured on them. They are then kneaded till the juice comes out. Another and much nicer way is to pound the roots on flat stones, but the natives say that the old way makes a much better drink. Some white men think so, too, but if you and I should try it I think we would prefer the pounded kind.

Kava is a whitish or yellowish milk-like liquid

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and has a taste somewhat like that of soapsuds. We will not relish our first taste of it, but when we get used to it will find it cool and refreshing. It is intoxicating when taken in large quantities, but acts more on the legs than the head of the drinker. He may keep his senses but will become quite unable to walk.



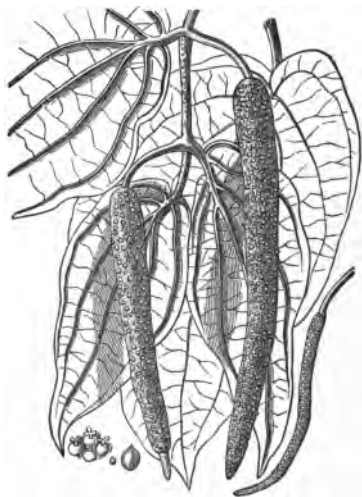
The Coca Plant

There are one or two other things of which some people are very fond, and which it may be well for us to try before we return home from our journey. One of these is coca, a South American plant from which is made cocaine, a drug used by dentists and surgeons to deaden pain. The Indians of Bolivia chew the coca-leaves, mixing them with a little lime. They have a bitter taste, but are very stimulating. The Indians, men, women and children, chew coca

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all day long, liking it much more than tea, coffee, or tobacco. The Indians will not work in the mines unless their employers give them coca to chew. It is like maté, for by chewing it they can make long journeys without food.

In southeastern Asia the people chew another plant called the betel. This is the leaf of the betel



The Betel-leaf Vine

vine, but as used it is wrapped around the fruit of the areca palm, which is called the betel-nut. This is a green nut, somewhat like a butternut. Like coca, the betel is mixed with a bit of lime and also with a little tobacco, and has the effect of tobacco on those who use it. We may not care to try this, for all those we see eating it look as if their mouths

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were full of blood, and blood seems to drip from their lips. This is the juice of the nut, which is of a blood-red color. The betel blackens the teeth, and certainly does not add to the beauty of its users. But it acts on them like coca and enables them to work for hours without food. So, unpleasant as the habit seems, it has its good points.

The betel is in use by the Malays of the islands as well as by the people of the continent. In using it they first rub it violently on the front gums, and then chew it for a moment, afterwards holding it between the teeth and the lips. One object in this is to dye the teeth black and give the lips a deep red color—these colors being thought marks of beauty, especially by the women.



II

IN THE WORLD'S TAILOR-SHOP

ALL of us have just got home from a long journey, in which we went round the broad dining-table of the world and saw the many strange dishes served up to please the tastes of tribes and nations. Now, if every one is quite rested, I shall ask you to set out with me again, this time to go through the world's tailor-shop and take a look at the many kinds of clothes that men and women wear.

But first let us stand awhile where we are and observe the people walking up and down our own streets. We see them wearing garments that to-day are worn through a great part of the civilized world. If we should go through Europe we would see the people almost everywhere dressed in much the same kind of clothes, and if we went through the other countries of America the same thing would appear. But in spite of this fact there are national dresses in several of these countries which it will be worth our while to stop and look at when we come to them as we journey round the wide world.

What do we see in our own streets? Well, there are the familiar hat and coat and trousers of the

In the World's Tailor-Shop

men, of nearly the same cut and shape and color that our forefathers wore; and there are the skirts and waists and hats or bonnets of the women, which change every year in cut and shape and color. Men wear their clothes more for comfort than for show—most of them at least. Women often wear things more for show than for comfort, and they do not mind shivering a little if they can only look pretty or fashionable.

In the old times all the nations had their gods and goddesses, whom they prayed to and worshipped. We have got rid of all these, but we still worship a sort of goddess. Her name is Fashion. We do not build temples or carve statues in her honor, but many of us adore and sacrifice to her all the same. This goddess does not live on Mount Olympus, like those of the old Greeks. If you wish to know where she is to be found I shall have to direct you to the gay city of Paris, for that city is her chief dwelling-place.

Every year word comes from the abode of this goddess that some change must be made in women's dresses. Now they are bidden to wear broad skirts and now narrow skirts; now full sleeves and now tight sleeves; now head-dresses of lace and now of silk and feathers; and so on, and so on, until it keeps them busy to obey the edicts of the goddess Fashion. Some rebel against it, but what can they do? Fashion commands and her worshippers are very ready to obey. But men are glad that there

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is not a god Fashion as well as a goddess Fashion, and that they can have time to wear out their old clothes without looking very different from everybody else.

Is not there something very ridiculous in all this? Are we getting to be the slaves of the tailors? In past times the cut of clothing changed, but the same fashion would last for years. And if we go back to Greek and Roman and Egyptian times, we find



Colonial Dress in Virginia

that the people wore much the same kind and shape of clothes for centuries. They had their goddesses, but Fashion was not one of them. In the same way, if we go to Asia or to Africa, or to the uncivilized parts of America, we get far out of the realm of fashion. In those lands customs do not change and the style of clothes to-day is the same as it has been through centuries of the past. We are told that slavery has been abolished in all parts of the world,

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but when the goddess Fashion hears this said she laughs to herself and issues a new order to her slaves, who hasten to obey her.

COSTUME IN AMERICA

As we all know what people wear in our cities, we need not waste time with them. Let us set out upon our journey and see what they wear in those parts of America to which the edicts of Fashion



Sitting Bull, a typical Indian Chief

do not reach. To do this we must get away from the white Americans and go among the Indians, the old people of the land.

Among our own Indians a blanket used to be the chief article of dress. In cold weather they wore leggings of deerskin and sandals or moccasins of the same material or of other soft leather, but the blanket or deer or buffalo skin was always worn. If we go north to the country of the Eskimos, where

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the weather is very cold, we shall see the people dressed in thick fur garments, with hoods of fur which they can draw up over their heads. Many of them also put on a second dress of fishskin over the furs. This they find very convenient, for if they happen to be more hungry than cold they can eat it.

Going north from Alaska and Canada to the icy and shivery country of Greenland, we shall have some trouble to tell the Eskimo men from the women, for they all dress alike. They wear trousers of fur or skin and boots of the same material, and a close-fitting fur coat with a hood to cover the head. Women with children to carry widen this hood and make of it a fine cradle for the baby of the family, whom they carry on their backs. Their clothes are made of the skins of seals, of bears and other land animals, and of birds, with stockings of dog or foxskin and sealskin boots. They also make waterproof coats out of the intestines of the seal, and manage to keep pretty warm in their very cold climate. In winter they wear two suits of clothes, one worn with the hair inside and the other with it outside, and in this way they keep comfortable in the coldest weather.

But you must not imagine that the young ladies among the Eskimos do not try to make themselves attractive as well as warm. They are as fond of pretty things to wear as the young ladies of our own land, and ornament their clothes until some of them look very fine. Thus an Eskimo belle will ornament

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her trousers with necks of the eider-duck or with embroidery of white leather, and will wear boots of white leather dyed in various colors. These fine feathers are for the Danish settlements, where there is somebody besides their own families to see them.

If we should go West among our own Indians we could not tell them now-a-days from white people by their clothes, for these are much like those we wear ourselves, except that many of them still use blankets, the brightest-colored ones they can get. The old fringed leggings and moccasins are no longer worn. Farther south, among the Indians of Mexico, we find much the same thing. The peons, or working Indians, wear white shirts and pantaloons, the shirt worn outside. On their feet are sandals of thick leather. Their broad-brimmed hats have crowns a foot high. Like our own Indians, they cling to the blanket, wearing red ones draped round their shoulders. The peon woman wears a cotton dress and a shawl, but usually goes barefoot and cares for nothing on her head but a fold of the shawl.

As for the white people of Mexico, the descendants of the Spaniards, those whom we see riding about the country love to make a fine show in their attire. Their jackets are ornamented with silver braid, and along the legs of their pantaloons are rows of silver buttons, running down to the foot. Leather belts encircle their waists, and in these they carry silver-mounted revolvers. Their broad-

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brimmed hats run up to a peak and have wide bands of gold and silver around them. A Mexican guide or horseman is a showy-looking fellow and is very proud of his fine display. But the gentlemen we meet in the cities are dressed more like ourselves, and the women we see in the streets are not at all showy, but wear plain black and often have shawls drawn over their heads like the women of Spain. In their houses I fancy we would find them gay enough, for they are as fond of fine clothes as other women.

Let us now go down through Panama, where the great ship-canal is being made, to South America, and look round us to see what the people are wearing in that country. We shall find the whites dressed in clothes like our own. If we walk about the streets of their cities we see the men in fashionable European attire, with the high hat, the kid glove, and the cane with which we are so familiar. The women of the upper classes also dress much like our own ladies, except when they go abroad. For street wear they put on the plainest of black dresses, and their heads are covered with black cloths pinned up so closely that only the face is to be seen. Custom or fashion says they shall wear nothing else out-of-doors or in church, and no woman would be permitted to enter a church with a bonnet on her head. The sexton would stop her and tell her to uncover her head. But at home these demure ladies blossom out in a very different fashion.

In the World's Tailor-Shop

When we go among the poorer people of the cities or make our way out among the countrymen we shall find them wearing plain, coarse clothes there as the same class do here.

There are many bold riders among the herdsmen of the great South American plains, with habits like those of our own cowboys, and strangest among these are the gauchos of Argentina, who are descendants of the Spaniards and the Indians. These are fierce-looking, dark-skinned fellows, proud and independent, and dressing in an odd fashion. Instead of wearing breeches or trousers, they wrap blankets round their waists and draw the ends between their legs, fastening them to their belts. Under these they wear short white drawers. We always see them with knives in their belts, and they are never without a whip in their hands, for they live so much on horseback that they have half forgotten how to walk. Horses are so plentiful and cheap in that country that the very beggars sometimes go on horseback. Poor, indeed, does the man think himself who cannot afford a horse when he wishes to go anywhere.

The bulk of the population of South America is made up of the descendants of the old Indians. Many of them are still in the savage state and there are probably tribes in the forests of Brazil who have never seen a white man. What kind of dresses do they wear, you ask? Well, they generally wear none at all. In their steaming hot woods clothes would

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be a nuisance, and they do not care how they look so that they feel comfortable.

But it is not only the Indians of the hot tropics who discard clothing, for if we go far south, to the chilly region of southern Patagonia and the icy island of Tierra del Fuego, we find the same thing. Before the white people came there, they were satisfied with a coating of whale or seal oil to keep out the cold. Darwin, when he visited the Fuegians, saw one man wearing nothing but a strip of skin hung on a string from his neck. When the sleety rain beat upon his naked body all he did was to turn this bit of skin to the windy side. The Onas, the finest people in physical appearance in that region, are content to wrap loose skins around them when the wind blows cold. They are much worse off than the wild beasts, for these are clad in hair or fur from head to foot.

The partly-civilized Indians, who live among the whites, wear more clothing. Many of these are the descendants of the old civilized Indians of Peru, but they have changed their old costumes for the new ones brought in by their Spanish masters.

If we turn our steps towards the Peruvian highlands we shall find the Indians rather oddly dressed. The men wear black vests and wide black trousers, with the legs slit up at the back as far as the knee. Their shoulders are covered with bright-colored ponchos, these being a kind of blanket cloak with a hole slit through them so that they can be drawn over

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the head. Each man wears on his head a knit woollen cap, of bright color, with flaps coming down over his ears. Over this he puts for ornament a neat little felt hat. The women dress in short skirts, black or blue in color, and have on their heads queer, low-crowned hats, with broad brims. They all go barefoot, and they are all fond of bright colors, red, blue, or green, as is the case with uncivilized tribes almost everywhere.

Going farther south, to Chile, we meet with the remnants of a nation of brave Indians whom the Spaniards never conquered. These are the Araucanians, who fought off their foes for centuries. Most of their lands have now been taken away from them and they have become so fond of strong drink that they are fast passing away. But they are proud and independent still, for they remember how bravely their fathers fought for freedom.

Like most Indians, they are fond of showy clothing, the men wearing ponchos woven in stripes of different bright colors, while the women have long blankets wrapped tightly round them and falling to their feet. They are fond of ornament, too, some of them having in their ears great square silver earrings, while others display plates of silver on their breasts and bands of silver beads around their necks and ankles. Their wool is spun and their blankets are woven at home, the women doing this work. The women, you should know, have to do the hard work almost everywhere in savage lands.

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FASHION IN EUROPE

Let us now take passage on one of our big ocean steamships and speed across the broad Atlantic to our fatherland of Europe. When we land there it will be best to go first to Paris and see Queen Fashion on her throne or Goddess Fashion in her temple. We can call her queen or goddess, as we wish, but we find that she gives the same orders



Prussian Court Dress of 1780. French Dress of 1800

there as in our own country, and that people obey her as blindly and dress in much the same way as they do in American cities. And through the most of Europe we shall see the same kind of clothing worn by well-to-do people, though among the working classes and the country people some curious styles of dress may be noticed, for poor folks everywhere have their own ideas about dress and keep to the old ways of their forefathers.

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Of course, when any of us come to study the clothes people wear, we must think something about what clothing is worn for. In cold countries its principal purpose, as we all know, is warmth. As the animals wear their robes of hair, wool, or fur, and the birds their cloaks of feathers, so man, who



Civil and Military Dress of the Greeks

has no natural covering of this kind, has to find an artificial covering of some sort to protect him from the cold. In the hot countries this is not needed, the people being often quite warm enough without clothes. Therefore in tropical lands such clothing as is worn is chiefly for ornament. And in all countries we find that ornament has much to do with the

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modes of dressing. People not only like to feel comfortable but they like to look well also, and we find many who do not object even to feel uncomfortable if they can only make what seems to them a fine appearance.

We are told that in old-time Europe two types of dress came into use. In the north the cold winds made people put on close-fitting coats or jackets



Flemish, French and German Dress, 14th to 16th Centuries

and tight skirts or trousers. In the warmer south people wore a loose and flowing style of dress, better suited to the mild climate. This was the case in ancient Greece and Rome, where the body dress—the *chiton* or tunic,—was in form somewhat like a bag left open at top and bottom. A brooch fastened it over the shoulders, and a band or girdle drew it in round the waist. Over this the Greeks draped the *himation*, a loose piece of woollen stuff

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worn somewhat like a Scotch plaid, being thrown over the left shoulder, brought round under the right arm and the end let hang over the left arm. The Roman *toga* was a garment of the same general character, though different in shape. There were other articles of clothing adopted from time to time in Greece and Rome, but though these ancient people worshipped many goddesses, Fashion was not one of them, and their changes of style came rather in centuries than in years.

Most of you probably know what became of these old nations, how the people of the North came down upon them and conquered them. These new people brought their own style of dress, the trousers for men, and the skirt or close body dress for women, and the coat or cloak of the North took the place of the *toga* and *himation* of the South. The new dress drove out the old one and in time it developed into the modern costume. There were changes of fashion both in body dress and head dress, but these came slowly and people had plenty of time to wear out their old clothes before the fashions changed. One thing that must be said is that in those days the men of the king's court and the knight's castle were as fond of bright colors and rich lace and showy attire as the women, and with their plumed hats and embroidered waistcoats, and velvet or silk cloaks and doublets, and buckled breeches, and jewelled belts and swords, and lace handkerchiefs, they were very different in appearance from the plainly-dressed

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men of our own time. Only among the soldiers of Europe do we find any relic of this fine attire, and even the soldiers are throwing off their red coats and plumed hats and fancy uniforms. Once the soldier was like the bright-feathered birds of summer; now he is growing like the dull-hued birds of winter. He is less showy, it is true, but he is more useful.



Spanish and French Dress, Early 17th Century

Suppose we now make a journey through Europe, going among the common people and looking at some of the national styles of dress which have come down to these twentieth century times. First let us turn our steps to the Highlands of Scotland, for there we shall find one of the most picturesque of all these costumes. The Highlanders have long been proud of their national dress, which consists of a tunic or tight-fitting jacket, and the kilt,

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a sort of short skirt or petticoat reaching not quite to the knees. They wear stockings on the lower leg, but these do not come high, so that the knee is left bare. A belt goes round the waist and from it hangs down in front the *splenchau*, or pocket-purse, a broad bag covered with fur. In addition there is worn over the left shoulder and round the body an ample plaid or scarf, while on the head is a cap or bonnet, in which the people thrust a sprig of heather while the chiefs wear in it a bunch of eagle feathers.

Their scarfs and kilts are woven in patterns of different colors, forming the cross-barred cloth known as plaid. This kind of cloth they call the tartan, and every clan of the Highlands has its own special pattern. Thus the tartan of the clan Mac-Donell is of green with narrow checks of red, while that of the clan Gregarach is red with narrow black checks, and so on with them all. The regiments of Highlanders in the British army are very odd and picturesque, for they all wear their national dress and their clan colors and march to the music of the bagpipe.

From Scotland a short trip across the sea will bring us to Norway and Sweden, cold countries of the north which are noted for their blue-eyed and flaxen-haired people. If we go into the country in these lands we find the men dressed much like our own farmers, but the women look odd with their short skirts of homespun, their white waists

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with very full sleeves, their aprons of red and blue stripes and the bright-colored handkerchiefs round their necks. Their caps come down over their ears and rise in front to a sharp peak, their whole costume being attractive enough, though peculiar to our eyes.



Lapland Man and Woman

Farther north in these countries we find the Laplanders, a small people of the yellow race whose chief wealth consists in their herds of reindeer. The special feature in their dress is the coat, which is made of reindeer skin with the fur inside. In this they are like the Eskimos, who live in a similar climate beyond the ocean and need much the same kind of clothing.

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Going south through the German lands and into Switzerland, we are interested in the various local costumes, of which the most striking are those worn in the Swiss mountains. Here the men, when in their best suits, may be seen in coats of velveteen with large silver buttons, while the women are fine with their velvet vests with rows of silver buttons and silver chains. Their head-dresses are made of cotton and lace, each part of the country having its special pattern. The men are much given to wearing feathers in their hats. The mountain climbers need heavy spiked shoes and carry strong alpenstocks in their hands.

We shall not find any other special national costume till we reach Spain, in which country the people have long kept to their own style of dress, and have a different kind of attire in nearly every province. This is not the case in the cities, where the only special article of dress of the men is the cloak and of the women the mantilla or veil, which they wear on the head instead of a bonnet. It is in the country that the curious costumes are to be seen. Here the people are very gay in their attire, and are quite picturesque when dressed in their best.

The men wear short jackets and knee breeches, and many of them have blankets draped round their shoulders. Their hats have broad brims and are peaked at the top. Stockings and sandals, or shoes of queer shape, complete their attire. The women make themselves very gay with their black velvet

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dressess and bright-striped shawls. Like the country people of Europe generally, they wear short skirts, their gaiters being often laced up to their knees or their stockings made showy by winding them with



Holiday Dress of Spanish Peasants

crossed ribbons. Altogether Spain is a land of peculiar styles of dress.

Going north through France, we shall find nothing quite so fanciful in the way of national costumes, nor in Holland or Belgium either. In the latter

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what seems most curious to our eyes is the kind of shoes which many of the people wear. Instead of being made of leather these are carved out of wood. They are very clumsy-looking and make a great noise as people stride by on the pavements, thumping and clattering, but in so damp a country as Holland they are useful in keeping the feet dry. Besides this, they are cheap and last a long time. The wooden shoe is not confined to Holland, but is worn also in France, Italy and elsewhere. We find it even as far off as Japan.

The men we see here wear very baggy trousers, with wide belts to hold them up and great silver buckles to fasten them. The women are very fine when in their best dresses, especially with the gold or silver helmets or caps they often wear on their heads, with fine lace over them. These odd but costly head-dresses are family heirlooms which are greatly prized and may have been handed down through many generations.

The wooden shoe of the Dutch, as I have said, is not worn alone in Holland, but may be seen in other countries, as in some parts of Italy, to which country it will be well for us to go next. Here, as in Spain, the peasantry have their national costumes, which differ as we go through the country. Cotton goods are the usual wear, but for their best clothes they have dresses of wool, and if an Italian woman can get a silk gown she is very proud and feels herself to be one of the gentry. Those who can do so

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delight in wearing necklaces of gold or silver beads. On their heads many of the women wear square pieces of embroidered muslin. Italy is the country



A Belgian Woman's Head Dress

of the old Roman toga and tunic, but we see nothing of the kind worn there now, for the trousers, jacket and cloak, in one form or another, have taken the place of the loose clothing of ancient times.

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Let us now leave Italy and go north through the Tyrol, where the people wear a picturesque mountaineer costume like that of Switzerland, to the empire of Austria-Hungary. It is in Hungary that we find some of the prettiest and most striking national styles of dress. There are people of many races in Hungary, but of these the Magyars, the proud descendants of the old conquerors, are the most numerous. These people delight in making a brave show of finery, and wherever we go we find some special kind of dress. We are surprised to see the women wearing boots that come almost to their knees. These are of red, green and other colors of leather, the short skirts letting them be seen. They also wear beautifully embroidered aprons and bright-colored waists, but usually have nothing to cover their fine heads of hair.

The men are equally given to odd costumes. One of the most showy consists of a red waistcoat with wide sleeves of linen, a jacket with metal buttons,—silver or nickel,—and wide drawers with fringed seams, which are tucked into the tops of their showy boots. Sheep-skin coats are often worn by the peasantry, with the wool inside in winter and outside in summer.

The rich Magyars are as fond of fine clothes as the poor, and if we chance to visit the King's court we shall see it filled with dandified courtiers, with gold-embroidered satin jackets, tight-fitting breeches of fine cloth, and top boots of costly leather. A belt

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of gold and a jewelled fur cap complete the costume of one of these courtly butterflies.

Another Hungarian race is the Slavoks, who dwell in the Carpathian Mountains. They dress something



National Costume of Modern Greece

like the Magyars but discard the waistcoat. Instead they buckle round them a very wide yellow belt, well covered with coins, buttons, and other fancy ornaments. They wear also white coats adorned with red and green embroidery. Among

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the Hungarian peoples are also Servians, Jews, Gypsies, and many others, nearly all of them wearing some peculiar dress.

When in Hungary we are not very far away from Greece, and it will be worth our while to pay a visit to that country, the ancient people of which we saw attired in chiton and himation. The modern Greeks have a special dress of their own, much unlike that worn of old, and like no other in Europe. They wear tight trousers, but over these are short white skirts, coming down to their knees. A short jacket, with lines of embroidery, reaches to the waist. On the feet are red shoes with black tassels on the toes, and on the head a red cap. A fine fellow indeed is our Greek in full dress, and he struts about as if he well knew it.

This is the national costume. The richer people dress much as we do, but the soldiers wear the jacket and skirt, which form the main parts of the Greek uniform. Women wear long, loose dresses, with much ornament, and have much of the national fondness for display.

Going on through Europe, we come to two other countries in which it will be worth our while to stop and look about us. The first of these, which we reach by going directly north from Greece, is Turkey, the land of "the terrible Turks," a conquering people who came from Asia into Europe several centuries ago. In Turkey we find ourselves out of Christian countries and in one where the peo-

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ple are Mohammedans, or believers in the doctrines taught by Mohammed.

Many of the Turks in Constantinople dress much as we do, for the influence of Paris fashions has reached that heathen land. They do not wear hats like ours, but use instead the red fez cap, which has no rim and fits down close upon their heads. The national dress is very different from the one we are accustomed to. The men wear long gowns, coming



A Turkish Lady in Street Dress

down to their feet, on which they have red or yellow slippers, turned up at the toes, and making a clapping sound as they walk along. Under their gowns they wear very full pantaloons, tied at the ankles. Some wear short jackets, instead of the gown, these being often embroidered with silver or gold. Around their heads they twine the turban, which is a long piece of fine linen, of white, red, or other color, wound in folds round a cap which is fitted to

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the head. The turban is the distinctive head-dress of the Mohammedans wherever they are found, in Asia, Africa, or Europe.

The women also have a peculiar dress of their own. In the streets they wear great, bulging, shapeless robes, blue or black in color, tied round the middle so that they look like two sacks or a balloon in two sections, and with the head and face so closely covered that only the eyes can be seen. To show their faces would be thought very wicked, so they hide them behind thick veils. But if we should see them in their houses we would find them dressed in rich clothing, and wearing full silken trousers, instead of skirts, and a handsome jacket over this garment. Of course, the poorer people cannot indulge in such fine attire.

Not far north of Turkey lies the great empire of Russia, a country much of which is very cold and where the people have to wrap themselves up warmly to keep out the frost. They wear boots that come up to the knee and long coats coming down to their boots, and on their heads they put caps with visors, such as are rarely seen in this country, but are common all through Russia. The women dress much like our own, though instead of bonnets they often have shawls or handkerchiefs wound round their heads. Among the peasants we find the people often forced to put on shoes of straw and tie rags round their legs in cold weather, for there are many very poor people in Russia.

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If we go into a Russian village we shall find the men at their summer work dressed in cotton trousers and red calico shirts, with slippers made of grass or bark. In winter they wear sheep-skin coats and felt boots. These are the poorer ones. Those with more money are seen in long cloth coats and leather boots. All wear boots who can afford them, even the women in some parts of Russia, the boots of the wealthy being made of the soft, odorous Russian leather, which is of very fine quality.

ASIA AND ITS COSTUMES

If we cross either the Ural Mountains, the Caspian Sea, or the Straits of the Bosphorus and Dardanelles, we shall find ourselves in the land of the Orient, that vast Asiatic continent in which the people think and dress and act in a way of their own, often very different from that of Europe and America. It is not a Christian continent, and the Christian mode of dress, which we find in all Europe and America, has hardly got a foothold in Asia. So, if you feel like going with me, we will cross the borders from Europe into Asia and look about us in that wonderful, oriental realm, the fatherland of civilization.

If we set out from Constantinople, we can make a long journey through the land of the Turks, our way leading through Asia Minor, Syria and Palestine, down to the desert sands of Arabia. All about us we find the people dressing very much as we

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found them in European Turkey, in long gowns coming down to their feet, with very full trousers beneath, and turbans on their heads. Others wear short jackets, often richly embroidered. It is the



Bedouin Sheik and Arabs in the ravine of Petra

custom to tie the trousers at the ankles and wear slippers with turned-up toes and often with no heels.

We cannot well reach Arabia without going through the holy city of Jerusalem, and no doubt you will all wish to stop there. You will see about you in that famous city people from all parts of the

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Christian world, and also from that of the Moham-medans, and will behold many curious styles of dress. Here are men from Russia, with their long coats and high boots, and from Greece with their skirts and jackets, and Jews with long gowns and flat caps covered with fur, and men of the desert with gowns and turbans made of yellow stuff, and many other people with their native styles of dress.

It is the Bedouins from the desert, the realm of the camel and the bandit, who attract us especially, for it is their country that we are next to traverse. Arabia is not all desert, it is true, but much of it is, and one cannot reach the fertile spots without going far over the great sandy level.

Arabia has its national costume, and this is the dress that has been adopted by the Turks. The desert is warm and its people do not need much clothing. Our camel driver wears a gown of white cotton, open at the chest and drawn in at the waist by a leather belt. His cloak is made of goat's hair, sewed in black and white stripes, and on his head a bright yellow silk kerchief is tied like a turban with a band of black, twisted hair. The women with him wear gowns much like those of the men, and cover their heads with pieces of blue cloth long enough to wrap round them and trail on the ground behind. They do not hide their faces like the Turkish women, yet some of the Arab women think it not modest to let their back hair be seen. As for the children, they wear nothing at all until they are half grown.

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Farther east, in the famous old land of Persia, we come again to the fashions of the Turks, for here the women hide their faces with veils. The men shave their heads and wear turbans like the Turks, but not all of them, for many wear felt hats, coming up to a peak at the top. Among the poorer people a cotton gown is the usual dress, those of the men



Wedding Procession in a Persian City

reaching the feet, while those of the women come only to the knee, the lower legs and feet being bare. The women of the richer class wear full trousers like the Turkish women, these being gathered in and tied at the ankles. A piece of fine cloth about two yards long covers the head and is large enough to be drawn round the body like a cloak. This is the

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street dress. In the house the same kind of loose trousers are worn, coming to the knees, while flowing sacks with very long sleeves cover the upper body. The women never let themselves be seen in the house by strangers, and hurry to their own quarters when any one calls.

Persia has much desert land, and north of it there is a great desert country in which are a number of fertile oases, some of them as large as an American state. Russia now governs all this country and here we may see many soldiers and others in Russian dress, while north of their country there is a vast region of grass-covered plains known as Mongolia, the people of which are called Tartars, Mongols, Kirghiz, and other names. Among these, both men and women wear trousers of red or yellow leather, and over these are long robes with a belt tied round the waist. In addition, the women wear a close-fitting shirt or chemise.

All this great country now belongs to Russia, and so does Siberia, the vast region of northern Asia, which is settled by Russians and by the wild tribes of the frozen north. Here the natives have to dress in furs if they would not freeze, for the winter climate is dreadfully cold. There have never been any colder climates found than in some parts of Siberia, but for all that many people live there, wild, half-savage tribes who are used to the cold.

The western part of Mongolia belongs to China and is separated by the Great Wall from China

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itself, which lies on the eastern side of Asia and is one of the most thickly peopled of countries. In China we are far beyond the reach of European influence, and find the people wearing a national dress which they have persistently retained for many centuries.



Family of a Chinese Official

Going about in the Chinese cities and the farming regions, we shall find the working people dressed in blue shirts and wide-legged trousers of blue cotton, and wide straw hats, while their hair is done up in long queues hanging down their backs or tied up so as not to interfere with their work. The women also wear trousers of various colors and bright-colored coats. These all fit loosely. They do

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not like tight clothes. Merchants and officials may be seen wearing handsome silk gowns and caps of black satin, or if the season be winter they dress in furs. Their shoes are made of cloth, with leather soles. As for the women of this class, their feet are made so small by a foolish and cruel custom of bandaging, that they can scarcely walk, and we may see them hobbling about with canes, or carried on the shoulders of servants as they go out visiting. They wear gay-colored silk pantaloons and little silk slippers on their apologies for feet. Poor women do not bandage their feet, or they would be unfit for work.

Japan is not far away from China and its people are of the same race, but if we cross the sea to the island empire, we shall find its inhabitants wearing a peculiar dress of their own. If we walk about in Tokio or Yokohama or in any of the cities of Japan, we see men and women alike dressed in much the same way. All the people wear long gowns which come from their necks to their feet. These are folded across the body and a sash is tied round the waist. The women are distinguished from men chiefly by the sash, they wearing a band of fine silk nearly two feet wide and long enough to tie in a large bow at the back. This girdle is often of great value. Their gowns have wide sleeves and are worn open at the neck. They are of plain colors, not bright and showy, as with many of the peoples we have visited. In winter a succession of these robes are worn, one over the other. Men wear over

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the robe a loose, wide-sleeved jacket, decorated with the armorial device of the wearer. The Japanese



Japanese Lady of High Rank

robe is called a kimono, and a kind of loose jacket, with the same name, is now worn by many women in our own country.

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On their feet we shall see odd-looking sandals made of wood or straw, the wooden ones keeping up a great clattering as they walk. Their stockings are shaped somewhat like mittens, for they have a place for the great toe to fit into, a kind of thumb opening. A curious fashion is to be seen in rainy weather, when sandals are worn with pieces of wood on the bottom about three inches high. Those out in the rain pull up their gowns to their knees to keep them from being spattered with mud. The umbrellas which all carry are made of waterproof paper. Travellers in the country wear an odd sort of waterproof cloak in rainy weather. This is made of rice straw and hangs from the shoulders to the knees as if a shower of straw had fallen upon them. On the head is worn a big straw hat which sheds the water.

The Japanese gown is not suitable for outdoor work, and we find many of the working people dressed in tight-fitting trousers and loose shirts or jackets, with a stiff hat that looks like a butter-bowl turned upside down on their heads. Many of them, indeed, wear much less than this, and we may see Japanese at work with scarcely any clothes on at all. The women of the poorer classes wear only a loin-cloth, and over it a loose cotton gown, tied at the waist. When working they often throw off the gown. At court many of the officials now wear the European dress and this custom is growing among the people.

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There is one more country in this region which we must visit, as it is only a short distance from Japan. This is Korea, the "Hermit Nation." The long gown is worn here, as in Japan and China, and many of the men dress like women, and like them are fond of the brightest colors in their gowns. Peo-



A Street Scene in Korea

ple of the lower classes dress in jackets and wide-legged trousers, and have their stockings so padded that we cannot see just how they get their shoes on. The oddest part of the Korean costume is that which is worn on the head. Some of their hats are of white straw and half as wide as an umbrella. Others wear odd little hats of black horsehair, barely cover-

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ing the crown of the head and tied on with strings of ribbon under the chin. This is the fashionable hat of Korea, as the high hat is here, and the strange custom prevails that only married men are allowed to wear it. Bachelors are not permitted to wear any hats at all and are treated as if they were boys. We see them going about with their hair in braids down their backs like little girls with us, while married men tie up their hair into a topknot on their heads. We may be sure that very few of the men stay unmarried in Korea.

One sees very little of the Korean women. Those of the noble class will not go into the streets except in a kind of closed sedan-chair, where no one can see them, while the poorer ones have green cloaks which they throw over their heads and hold tight in front of their faces, leaving only an opening to see through. In this fashion they remind us of the Turks. The shoes of Korea are like those of Japan, a sort of small wooden boat in shape, and some of them raised on feet or stilts to wear in rainy and muddy weather.

We have now gone over the greater part of Asia, but I must ask you to come with me to another great country, that of India, where more people live than in any other country of the world except China. In our way there from Korea we shall need to cross the mountain country of Tibet, which is so high that some call it the "Roof of the World." It is a very dry and cold country, and in its capital

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city of Lhasa, which is about 12,000 feet above sea level, dwells the Grand Lama, who is the high priest of all the Buddhists of Asia.



Mother and Sons in Tibet

In summer all the people of that country wear woollen gowns, of bright-colored stuff, and men and women alike wear great boots, of red or yellow

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leather, tied up with colored garters. In some parts the men shave their heads and wear cloth caps of bright colors. In other parts they never cut their hair except in a line over their eyes, wearing it long enough behind to keep their heads and necks warm. In going about in Tibet we shall find some of the men wearing hats with broad brims, faced with red or blue cloth, and very high crowns, which stand up as straight as a chimney. These grand hats are tied on by strings coming under the chin. The winter dress of the Tibetans is suited to their cold climate, being a gown of sheep-skin with the woolly side inward, or else furs which cover them from head to foot. In that season felt caps are worn with large ear-flaps. These go up to a point and are often made gay with red or blue silk.

Two countries lie south of China and Tibet, the great peninsula of India and the smaller one of Indo-China. This latter now belongs to France and Great Britain, except the kingdom of Siam. In Siam the weather is as warm as it is cold in Tibet, and while in Tibet the people cover themselves with thick clothing, in Siam they wear very little, many of the young boys and girls wearing nothing more than a piece of string round the waist.

All that the men and women of the poorer classes usually wear is a broad strip of cloth wrapped round their bodies, one end being brought between the legs and tucked in at the waist. Others wear another piece of cloth thrown over their shoulders,

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while men of wealth may be seen in handsome jackets of cotton or silk. Many of the women wrap a band of cloth around them under the arms and fasten it over the chest. As for their heads and feet, these are left bare.

In Burma, which lies northwest of Siam and now belongs to England, the people wear white jackets reaching to the waist and a skirt of cotton or silk which comes to the feet and is worn very tight. The women go with bare feet and head, but the men wear turbans of red or yellow cloth.

In India the people dress in much the same way as in Indo-China. The most of them are farmers, who when at work have only a strip of cotton cloth wrapped round their bodies and tucked between their legs. As in Siam, others of them wear a second strip round their shoulders, or put on white cotton jackets. They go barefooted and bare-legged, but many of the women wear skirts that fall to their feet and try to hide their faces from the men, covering them so that there is only a crack for one of their eyes to look through. In the houses they hang curtains before the doors, or live in back rooms, so that they cannot be seen by the men. Men of the upper class wear a short shirt and a long white robe, with sandals on their feet. The women wear a little sleeveless jacket and a long cloth folded round them and flung over shoulder or head. The pajama, now much worn as a night-dress in this country, gets its name from the pajamas of India, which are a kind

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of loose trousers, of silk or cotton, worn by men and women alike.

There are many Mohammedans in India, and the custom of hiding the women's faces perhaps comes from them. In the cities there is a great variety of costumes and the people belong to many races and religions, the Mohammedans wearing turbans and gowns, the Brahman priest dressing in white cotton



A Brahman of Cashmere

robes, and the Parsees or Persians wearing a tight-buttoned frock coat and a round hat without a brim. Much more might be said of the modes of dressing if we went through all India, but we have seen so much in Asia that it is best to stop our journey here.

HOW THE AFRICANS DRESS

Taking ship from India and sailing westward over the Indian Ocean, we at length come to the Red Sea and behold to our left the coasts of another conti-

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ment, the one long known as the "Dark Continent," the land of the blacks. Africa is no longer "dark" in the sense of being unknown, for it has been traversed from end to end and from side to side. And it is not all "dark" in the sense of being the home of the negro, for the desert of Sahara and the country to the north of it, from Morocco to Egypt, is inhabited by people of the white race, though the hot suns of their climate have burned many of them nearly as black as the negroes. These are known as Moors, Arabs, Berbers, Egyptians, and by other names. As we want to see what people wear in Africa, we cannot do better than to make our first visit to these countries, where the people are not so very different from ourselves.

As we go around in the Barbary States, as the countries of northern Africa are called, looking about us with observant eyes, we soon discover that we are not in a land of Christians. Everywhere we see the turban and gown of the Mohammedan. In fact, long ago the Arabs conquered this country as they conquered much of Europe and Asia. Their great empire went to pieces centuries ago, but it is an interesting fact that through nearly all of it their religion still prevails and their style of dress is still worn. We saw this in Asia and we shall see it in Africa.

Beginning our journey in the western country of Morocco, on the shores of which the waves of the Atlantic beat, we perceive about us everywhere

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brown-faced men in turbans and gowns. Then there are men in long cloaks with hoods drawn over their heads, and here and there men in European dress and with red fez caps, which get their name from Fez, one of the capitals of Morocco. While some are barefooted, others wear thin-soled slippers of bright red or yellow. Then there are multitudes of Jews, dressed in long coats, with bright sashes round their waists and fez caps on their heads. You may see that the fez cap and the turban form the head dress of the men in all Mohammedan countries. As for the women, they wear the shapeless white gowns of Mohammedan women everywhere and cover their faces in the same way. All their fine clothes are kept for their homes, where no one sees them but their husbands and children and their women friends. Probably none of them fancy that any harm would come if a man should see their faces, but it is the fashion, and fashion makes people do strange things.

Going eastward through the Barbary States we shall see much the same style of dress as we have seen in Morocco, though in Algeria, which belongs to France, there are many Frenchmen in the European dress, and Zouave soldiers with loose red trousers and long-tasseled caps, which is the dress of a mountain tribe of Algeria. Here are also many of the Berbers, the old people of the country, who are Mohammedans, but whose women do not hide their faces.

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In Tunis, which is also under French rule, the modes of dressing are much the same. The men still wear gowns and the women look like moving bags in the street, though at home the wealthy ones wear trousers of rich-colored velvet. In this country, as you may see, the modes of dress go topsy-turvy, the women wearing the breeches and the men the gowns.



A Fellah Woman in Holiday Attire

We may keep right on from Tunis through Tripoli and over the desert to Egypt and find much the same thing; for in Egypt, the land of the Pharaohs, we are still in the realm of the turban and the gown. The fellahs, or working people, dress very simply, wearing only a pair of short trousers, a cotton gown, and a round felt hat. The women still cover their faces so that only the eyes can be seen. Very likely they would prefer to show their faces, but custom and religion forbid.

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The only country of native Christians in Africa is Abyssinia, which lies near the mouth of the Red Sea. Here the men dress in white cotton robes, in which is a red stripe a foot wide. Under these are shirts and tight-fitting drawers. Rich men wear silk or velvet cloaks and some of those of high rank strut about proudly in lion skins. The women dress plainly in white cotton, with bare heads or with shawls draped round their heads. Some of the richer ones may be seen in black satin capes and broad-brimmed felt hats covered with silk veils. In the great region south and west of Abyssinia we find ourselves in the land of the negroes, who inhabit all Africa south of the Sahara except where colonies of Europeans have been founded. Much of this is a hot country where the people feel more comfortable with no clothing at all, and many go about in that way. But there are fashions and fancies in Africa as elsewhere, and we shall find much variety in their modes of dressing.

Let us leave Abyssinia and travel southward to the region of the great African lakes. Here most of the people will be found with very little to cover their black skins, though some of them wear aprons of leather, others aprons of grass, others clothes of bark or cotton. The fashion seems to change every few miles. In one province the girls wear only a string of beads round their waists until they are married. Then they put on skirts of bark. In others more clothing is worn.

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These bark dresses, which are worn in many parts of this country, are obtained from a large tree which grows here abundantly. A cut is made through the bark around the trunk and a second cut several feet above or below it. Then a third cut is made down the trunk from one to the other and the piece of bark is stripped off. This is soaked in water, then pounded on a smooth log to separate the rough outer bark from a soft inner layer of reddish brown color. The skirt is made from this, either in its native color, or dyed and decorated. Men and women both wear these skirts, sometimes long enough to reach the feet, at other times short, or wrapped round them as cloaks. The colored ladies are proud of their fine bark dresses and of the rustling sound which shows that they are new and fresh.

Dresses of the same kind are made by the Indians of Brazil from the bark of what is called the "shirt tree." A section of this four or five feet long is cut off, and the bark removed in an entire tube. This is then soaked and beaten until soft, then slits are cut for armholes and it is slipped on over the head as a ready-made shirt, or a shorter piece is worn as an Indian lady's skirt. In the same way the women of Polynesia make themselves dresses from the bark of the paper mulberry tree, beaten into a sort of felt. This is called "tapa," and ornamented with colored designs.

The true country of the negroes is that which lies about the Gulf of Guinea, where the blackest of all

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people dwell. Elsewhere in Africa there is much white blood mingled with the black, but here we are in the land of the full negro. The climate is steaming hot and the people wear only a waistcloth or a short petticoat, or often nothing at all. Only those near the coast, where white people live, wear clothing, the women twisting bandana handkerchiefs around their heads and wearing gay-colored calico dresses of which they are very proud.

We shall find a like diversity of costume all through this part of Africa and in the broad region of the Congo Free State, which is now under Belgian rule and has many Belgian officials. Here some of the natives ape the European dress, but the most of them wear very little, perhaps only a bit of cotton cloth tied round the waist. In some places bark cloth is worn, and some of the women have short skirts of grass which stand out oddly around them. The queerest thing here is the high straw hats worn by some of the chiefs, as round and almost as long as a joint of stovepipe.

North of here, in the great stretch of country south of the Sahara, is a series of nations whose people are Mohammedans and who have large cities in which the Arab dress is worn. Of the negroes here the most powerful and civilized people are the Haussas, who have a large walled city named Kano. They are Mohammedans, and wear a dress somewhat like that of the Arabs, consisting of a gown and baggy trousers made of cotton and dyed red or

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blue. There is a big pocket in the gown. Great hats cover their heads and they wear boots or shoes in the cities, but go barefoot in the country.

In southern Africa there is a large country governed by Great Britain and inhabited by various negro tribes known as the Kaffirs, the Zulus, etc.



A Zulu in Fighting Dress

There are here also low and degraded, peoples, known as Hottentots and Bushmen, who dwell in the desert region. Wherever we go we find some peculiar dress, though one sees more of the bare black skin than he does of dress of any kind.

I shall speak of only one other race of Africans, the Pygmies, an odd little people, each of them no

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larger than a half-grown boy or girl, who pass their lives in the great forests that spread almost everywhere. They are in some ways more like monkeys than human beings, and wear very little clothing. A strip of cloth round the waist, or a garland of leaves or a bark apron for the women, is all the clothing they care for. The Bushmen of the southern deserts are much like them, though there are no forests in their country.

WHAT THE ISLANDERS WEAR

We are now nearing our journey's end. We have been over all the continents, but there are still the islands of the sea, and we shall certainly have to make a rapid trip through the tropic isles of the Pacific before we return to the land of civilized clothes. In these soft, sunny islands, when white men first visited them, very little was worn at all. When Captain Cook first came to the beautiful Fiji Islands about all that the people had on was a girdle of glazed cloth or fine matting hanging down from the waist to the knees. On their feet were a kind of sandals, and they wore necklaces of red-stained grass strung with berries of the nightshade. But we shall not find them now so simply attired. Then they were cannibals; now they are Christians and dress more like ourselves.

As we travel through these bright summer isles we find the same change in attire almost everywhere. In beautiful Tahiti, where of old a palm-leaf mat

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made a full dress, the women now wear loose, long cotton gowns, reaching from the neck to the toes, and of the brightest colors they can get. They are fond of wearing garlands of flowers also, for splendid flowers grow everywhere in these islands, and they love to adorn themselves with the most brilliant blooms.



A Group of Samoan Belles

Farther on we come to a group of islands which should seem homelike to us, for some of them now belong to the United States. These are the Samoan Islands, in which dwell a handsome and friendly people. They, too, are in love with flowers, and girls and boys alike wear them in garlands and in their hair. They wind strips of colored calico round their waists, which fall nearly to the feet, and wear also jackets of bright stuffs, their olive-hued arms

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being usually bare. This calico is bought from the whites. The native Samoan cloth is a kind of paper made from the inner bark of the paper mulberry tree, beaten into long strips which are pasted together. This is very soft and was formerly much used to make the native garments.

In the midst of these little islands is the continental island of Australia, which rests like a mighty giant amid a circle of dwarfs, and is the home of a wild people who are not very ready to adopt the dress of the whites. Back in the country, away from the settlements, they wear as near nothing as possible, except in the colder parts of the country, where a kangaroo skin often serves for full winter dress. In summer a girdle of hair may take the place of the kangaroo hide. In the white colonies they put on more clothes.

It is the same way in the great island of New Guinea, which lies north of Australia. Here the people are savages like those of Australia and those outside the settlements wear little or nothing. In some of the tribes the women have short petticoats made of leaves or grass, or of strips of bark, these being bound round the waist and hanging to the knees. They also wear shell necklaces. The dress of the men consists of a necklace and a strip of cloth tied round the waist, or a belt of bark, ten inches wide, tied round the body. These are drawn very tight, for these black fellows like to have a slim waist. They do this, it is said, to make the women

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think they are small eaters, for the women have to obtain all the food and a man having a large stomach might find some difficulty in getting a woman's consent to become his wife.

But these people are not so nearly undressed as you might think, for they are tattooed from head to feet, men and women alike, in all sorts of queer and ugly patterns. This tattooing covers the body so completely that it looks like a full dress. This, of course, is in the wilds. Like the Australians, those who live in the settlements dress more like the white people who dwell there.

If we go through all these southern islands we shall find much the same thing. In most of them the weather is so mild that none need clothing to keep them warm, and what they wear is for ornament or to conform to the ideas of the whites. It is the same in the northern islands. Thus in the large island of Borneo many of the men wear only a band of bark or cotton cloth and the women short skirts of bark or cotton. Elsewhere we shall find them wearing jackets also. Another peculiar article of apparel worn by some of the women is made of rings of brass or lead strung on strips of rattan, and wound round and round their bodies from the chest downward. These rings are usually brightly polished and give them a very singular appearance.

In the neighboring islands of Java and Sumatra, the people dress very much as we have already

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seen in Siam, wearing a broad strip of colored cotton which is wound round the body under the arms and falls to the feet. The men tie this cloth round their waists and tuck it under their legs, bringing the end into the belt at the back. They also wear jackets and a kind of turban on the head. In the Malay peninsula and the island of Singapore we are in the headquarters of the widespread Malay race, the men here wearing skirts from waist to knees and a jacket above, while the gowns of the women cover nearly all their bodies, and those of wealth adorn their heads with shawls of silk. Back in the country much less is worn.

All round this region, mainland and island alike, there is no great difference in attire; England supplying the cotton goods in which the people dress. We find this also in our own islands, the Philippines, where the people have long worn clothes like those of their Spanish masters. But there are many tribes of savages in these islands who wear very little clothing. This is the way with the finely-formed Igorrotes, of the island of Luzon, and the pygmy Negritos of the same island. In Manila the working classes, like those of Mexico, usually wear the shirt outside the trousers, finding this a cooler fashion. The women wear skirts with a broad strip of cloth wound round them and tucked in at the waist. Above this is a chest robe of gauzy stuff cut low at the throat and around the neck is a broad starched collar.

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In the southern islands of the group, inhabited by the Mohammedan Moros, we find the men wearing bright-colored turbans, loose jackets and tight trousers, in red, blue, and yellow stripes. They are very fond of show, and over their turbans some of them put on straw hats with a cone-shaped crown made of tin, which shines like silver in the sun.



A Moro Family

If one go farther north, to the Hawaiian Islands, which are now a territory of the United States, we shall find many of the natives dressing like ourselves. But there are some who keep to the native dress. For the men this consists of a wide strip of cloth, worn round the middle of their bodies. The women dress in a long gown reaching from the neck to the ankles and hanging loose.

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We shall end our journey here, for we have gone round the earth, through continents and islands alike, and have seen much of the ways of dressing among different peoples. Of course, the whole has not been told, for there are curious fancies in dress in almost every region. The most of this is in the way of ornament, and the people of the earth ornament themselves in many other ways aside from the clothes they wear. The things they do with the idea of making themselves look fine and handsome are so many and so odd, that very little has been said about it here, as it can best be dealt with in a chapter by itself. So in our next journey we will take a look at the hair dressing, the rings and bracelets, and the other ornaments of mankind.



III

IN THE WORLD'S DRESSING-ROOM

HAVE you not found much that is curious and interesting in the way people dress, their fancy for clothes of queer style and cut and for the most showy colors they can get? And here and there you must have seen that the uncivilized tribes are not content with fine clothing, but ornament their skin with fanciful lines and figures, dress their hair in odd fashions, and wear various things which they think handsome and we think ugly. If you are ready for another outing we will take a round among distant peoples and see something of their modes of adorning themselves, which we are sure to find not only very interesting, but instructive as well.

Let us first look about among our own fellow-citizens. Here and there we find sailors and others with their arms and breasts tattooed with ships and figures of men and women and many strange designs. Chains and bracelets and rings are also worn, things pretty enough in their way but still only remnants of the fashions of our uncivilized ancestors, like those of the wild peoples we have been talking about.

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Earrings are still more so, since holes must be made in the ears to sustain them. Fortunately this custom is dying out, and we now see very few women with pierced ears and jewels dangling from them, though they were common enough not many years ago. Here and there such relics of barbarism are still found among civilized peoples, but to see them in their full development we must go among the uncivilized tribes of the earth.

EAR-, LIP- AND NOSE-PIERCING

Let us first consider the earring, to wear which, as above said, some women among us bore holes in their ears. In parts of Africa ornaments of this kind are worn by men and boys instead of women. We may see these black fellows with great holes in the lobes of their ears and heavy pieces of wood or other things hung from them. Even little boys may have their ears so stretched that they can put two fingers through the hole, and among some tribes the lobe of the ear is pulled down by the weight of these monstrous earrings till it touches the shoulder. The flesh is stretched till it is like a string around the great opening.

In the Fiji Islands people may be seen with ear-loops large enough to thrust the clenched fist through. They think this very beautiful. These loops may prove convenient, too, in their way, for the Kaffir negroes at times carry their snuff-boxes in them, and even the hunting-knife may be thus

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carried. In Borneo men often carry cigars in their great earholes.

Even among some peoples who fancy themselves civilized the same barbarous custom is to be seen, for the women of Burma, which is a part of British



A Ceylon Woman Adorned With Jewelry

India, stretch their ears in a frightful manner, until the hole in the ear-lobe is almost as large round as the ear itself.

They begin by piercing the ear with gold or silver needles and then twisting the needle into the shape of a ring. When the hole heals a rolled-up plate

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of gold is thrust through, and this is unrolled a little at a time, until the hole becomes as large as your finger. Poor girls use grass stems instead of gold, and keep putting new ones in until they make a thick bunch. When the hole is pretty large, plugs are put in it, sometimes of gold, sometimes of glass or amber, and several of these plugs may be worn in each ear. The Burmese women think them very beautiful and would be quite ashamed to go without their earplugs. Some of them bore holes through other parts of the ear than the lobe, and strangers are apt to wonder what curious things they are carrying at the sides of their head.

To pierce the ear and wear rings in it, does not seem to us a very strange custom when we find people at home doing the same thing, but to make holes in the lips and nose and wear ornaments in them looks very barbarous indeed. But this is done in many parts of the world. We should find it to be the case if we went around among the tribes of Western America and of Africa, among whom it is a common practice to bore a hole through the lower lip and wear a piece of wood in the opening. This hole is sometimes stretched until it is two or more inches long. Some South American Indians wear round blocks of wood in their lower lips as much as three inches thick, and in parts of Africa the upper lip also is pierced and things worn in it. Just how these people manage to eat is a problem. Mr. Beard, a traveller in Brazil, tells this curious

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story: He saw a chief of the Botocudos use the piece of wood in his lower lip as a table, cutting up a morsel of smoked meat on it and pushing it into his mouth.

The way of piercing the lips, as done by the Haida women, is thus described: A girl, when old enough, is taken into the woods and a hole is punched through her lip with a sharp stone. No doubt the poor thing screams, but that does not stop the operation, and no one can hear her in the woods. Her mother thinks that a little pain does not matter when she is going to be made so pretty with a handsome lip-plug. The wound is kept open by a splinter of wood or a stalk of grass. When it heals a larger piece of wood is put in, and this is kept up until the hole is quite large. Some old women may be seen with lip-plugs five inches by one-and-a-half inches in size.

Savage people are not satisfied with wearing things in their ears and lips. Some of them bring the nose into duty also, now making a hole through the septum between the nostrils, now through the sides of the nose. In these holes ornaments are worn. For instance, some of the savage people of Australia wear nosepins which stand out five or more inches on each side of the nose.

If we should go north in Canada to the Mackenzie River and among the Eskimos who live west of that river, we would see them wearing a kind of cheek-stud made of stone. To do this they cut holes

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through their cheeks, one on each side, and enlarge them until they will admit these stone ornaments.

In all this you may see what frightful things people will do for the sake of fashion, for all this cutting of holes through their lips and cheeks and noses, is done because fashion demands it. To make a frightful object of the ear is bad enough, but the lip-plugs are worse and must be a great nuisance when eating is to be done.

There are tribes that are not satisfied with this mutilation, but must meddle with their teeth also. In Africa we find the natives often chipping their teeth, each tribe having a fashion of its own, so that the shape of the teeth serves as a tribal mark. In some cases they are filed down to sharp points. In others, the front teeth are knocked out. We find this fashion in other parts of the world, and in some places the teeth are drilled and ornaments driven into them. This is the case in Borneo, and there is in an English museum the skull of a Dyak native with small holes bored in each of the six front teeth and brass pins inserted, so that the round pin heads must have shone like gold when the mouth was open. We have something like this in the gold plugs dentists put in teeth. This is done for use, not for ornament, but there are people among us who seem to be proud of their gold-hued teeth and like to show them.

Another fashion is that of staining the teeth. Thus the Moro women of the Philippine Islands

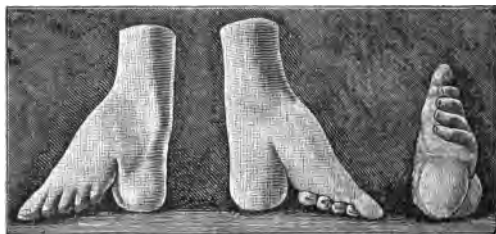
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think that there is nothing so beautiful as black teeth. They file their teeth so that they curve out at the front and stain them a jet-black color. With this fashion, and that of chewing betel and spitting what looks like blood, they are to our eyes anything but beautiful. The strangest fashion of all is that of the Fellatah ladies of Central Africa, who stain their teeth alternately blue, yellow, and purple, leaving a white one here and there for contrast. These same ladies also stain their fingers and toes purple and color their hair blue with indigo. We may well call these African belles, with their sable skins, blue hair, purple toes and fingers, and colored teeth, rainbows of fashion.

If we continue our journey round the world we shall find people cutting up their bodies in other ways than those named, with the idea of improving their looks. The Bunns, a tribe of Africa, have the barbarous habit of cutting slashes from the crown of the head down the face and taking out strips of flesh. Then palm oil and wood ashes are rubbed into the wound, causing a thick ridge of flesh to swell up. The people of Bornou, in Central Africa, are worse than this, for they make twenty cuts on each side of the face, outward from the corners of the mouth, and also others on the forehead and the legs, arms, and body, there being ninety-one large cuts in all. This is a dreadfully painful operation, and the heat and the flies add much to the torture of healing.

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Is it not strange that human beings will let their bodies be cut up or distorted in these ways? There are some that let their feet be pressed out of shape, some their waists, and some their heads. Of course you know about the Chinese women with their small feet. This is begun when the girls are only three years old. The feet are bandaged tightly so that the toes and the heels are brought close together, and the feet in time look like the ends of clubs. It is a very painful operation, but the ladies take great



Small Feet of Chinese Woman

pride in their small feet, though they do not like them to be seen.

As unnatural a fashion is that of Chinese gentlemen and ladies who let their finger nails grow till they are sometimes six inches long. This is a sign that they do not work, and they are as proud of their overgrown nails as the ladies are of their undergrown feet. They often wear silver shields over their nails to keep them safe from breaking.

Pressing the head out of shape seems even worse than pressing the feet, yet this is done in many parts

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of the world, and is a very old custom. It was very common in the past among the American Indians, in Peru and many parts of North America. The Flat-head Indians got their name from it, just as the Nez Percés Indians did from the practice of piercing the nose. It is now mostly found among the Indians of the Northwest. The skull is flattened out of shape by tight bandaging when young, very much as ladies among us press their bodies out of shape by tight lacing of their corsage, which is as foolish a custom.

PAINTING AND TATTOOING

It may be seen from what has been said that fashion makes men do very strange things. To satisfy it, they are willing to bear tortures by wounding their bodies or pressing them into strange shapes. They think this adds to their beauty. To us it seems to add to their ugliness. Many of them are ugly enough to begin with, but we cannot help thinking that the human body in its natural condition is more attractive than one gashed with knives, or pressed into some fantastic shape.

The savage tribes have other ways of decorating their bodies, some of which are quite as painful. Northern people, who cover their bodies with clothing, keep their ornaments for their clothes. Southern people, who make very little clothing serve, decorate their bodies instead. Common methods of doing so are by painting and tattooing. You will,

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no doubt, be glad to know something about these curious customs, so I shall devote some time to talking about them.

Many savage peoples delight in painting themselves in the most brilliant colors they can obtain, black, white, red, and yellow being the most common. With these they often make elaborate patterns. Thus the Australian natives of Botany Bay, when first seen, were found to use red ochre, white clay and charcoal to paint themselves; the red being laid on in broad patches; the white in stripes on the body and in spots on the face, with a circle round each eye; the black in other ways. These naked savages looked as if they were in full-dress, with their complete suits of paint.

In Africa we may see black men as elaborately painted. The German traveller Schweinfurth came to tribes who used clay of two colors, a grayish white and a purplish hue. Covering themselves with a double coat of this, they scratched designs in the upper coat to show the other color beneath. These designs consisted of zigzag lines, checker patterns, or stripes like those of the zebra.

In the same way the American Indians were much given to painting their bodies, using one pattern for peaceful dances, a more threatening one for the war-dance. The Sacs and Foxes used elaborate face patterns. You might see, for instance, one man with half his face bright yellow, the other half a brilliant green; another with his face black, except at the

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mouth and eyes, where scarlet disks were drawn, and his forehead, which was ornamented with a network of fine yellow lines. What odd and grotesque-looking fellows these must have been, yet, no doubt, they thought themselves exceedingly handsome and were proud enough of their gay masks of paint.

As we may imagine, the custom of painting was not a very convenient one. A splendid pattern in paint, which it took hours to complete, soon began to wear off, and might all disappear in a few hours of wet weather. It was this that led to the custom of tattooing. By putting the color under the skin it could defy waste and weather, and would stay while life lasted. It was a painful process, but savages—and many civilized people, too—are willing to bear pain for the sake of making themselves, as they think, more beautiful.

One kind of tattooing is that we have already described, gashing the body with knives and rubbing in wood ashes. Patterns are made in this way which swell out on healing and are of a livid purplish color. But the more artistic way of tattooing is by the use of sharp points dipped in color, or by drawing a thread wet with the desired color under the skin.

The Australians, who are among the lowest of savages, have a very rude method of gashing the flesh with pieces of shell and throwing powdered charcoal into the wound. When these cuts heal,

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they leave ugly ridges as thick as the finger. This is much the same way as with the Africans spoken of. The people of New Guinea, who are more learned in the art, do the work with thorns, which are dipped into the color and driven into the skin with a little mallet. In New Zealand a hammer and a small-toothed chisel are used, it being dipped into soot made from Kauri gum, which comes from a tree native to those islands. The people of Burma,



A Tattooed Maori Chief

of whose ear-stretching habits we have spoken, are also fond of tattooing, which is done by them with a piece of steel split into four sharp points. This is dipped into colored ink and thrust through the skin. It is very painful, and it takes a long time to make a full suit of tattooing. When it is finished on a boy, his thighs are covered with figures of animals, demons, etc., in red and blue. It gives him a very odd appearance, much as if he was wearing a fancy bathing dress.

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Everywhere we go among the lower races of men we find them nearly all adorned with tattooing, some of it very singular and grotesque, some of it artistic. In parts of Africa every tribe, and in some places every family, has its own peculiar markings. We may see these people adorned with figures of



Maori Woman With Tattooed Mouth

tortoises, crocodiles, lizards, stars, circles, lines of all sorts, and this in all the colors they know of. One tribe marks the face with a row of pimples or warts, running from the top of the forehead to the tip of the nose. In another the warriors who have won fame in battle cut a long scar in the leg and rub ashes into it, thus marking themselves as heroes.

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If we seek the ocean islands of the Pacific, we shall find some form of tattooing in nearly all of them. The Polynesians are artists in this work and every line has its meaning. The people of Japan, who now claim to be one of the most civilized of nations, at one time tattooed the whole body. That was when they wore little clothing in the summer season, and before they knew what civilization meant.



An Old New Zealand Chief

Suppose we make a round of these Pacific islands and look at some of the odd fashions in which the natives ornament their bodies. When we come to Formosa, we shall find its people adorned with figures of trees, flowers, and animals. In Brumer, an island south of New Guinea, the men have only a few marks on their bodies, but the women are tattooed all over the face and front of the body, though not on the back. They cover their skin with stripes

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less than an inch apart, with zigzag lines running between them. On the forehead and wrist these are often so fine that they look like lace-work. In the Fiji Islands also the women are more tattooed than the men; but in the Tonga Islands it is the men who adorn themselves, the women having only a few marks on their arms and fingers.

If we land in the Gambier Islands we will find the men wearing a full dress of tattooing, the body being often covered with fine lines from the neck to the ankles, except on the breast. The face is also covered with lines or network. We cannot help pitying these poor savages when we think of the terrible pain they must endure to have their body thus pierced from head to foot. But we may be sure that they bear it bravely, and are proud to think how fine they will look when it is all done.

Wherever we go among these islands we shall find much the same thing. If you should see one of the Caroline islanders you would think him a wonderful work of savage art, his whole body being covered with graceful lines and patterns. But the most beautiful and elaborate of them all were formerly to be seen in New Zealand, though now the natives are partly civilized and have almost wholly given up this painful and barbarous custom.

The face of a New Zealander of the past was a marvellous picture, being usually covered with curves or spirals, in fanciful and artistic patterns, on the

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forehead, under the eyes, over the nose, on both cheeks and around the mouth. The most painful part of it was that done on the lips, but to shrink from it or show any sign of suffering while it was being done was thought very unmanly. The pattern on the lips of the men, the "Moko," as they called it, was a kind of signature by which each man might be known. On the lips of the women horizontal lines were drawn. They thought it a great reproach to have red lips, but they did not tattoo their faces all over, like the men.

SAVAGE HAIR-DRESSING

In our travels among savage tribes we cannot help noticing their very strange and fantastic ways of dressing their hair. You may think by this time that their habits of wearing clumps of wood in their ears, lips, and noses, compressing their heads, and tattooing their bodies should be enough to satisfy their ideas of beauty, but they do not lose the opportunity of twisting their hair into the oddest shapes they can think of. We cannot finish our story without paying a visit to the savage barber-shop. In civilized lands we find many peculiar ways of dressing the hair, but there are none of them nearly so fantastic as many we may see among the uncivilized people of the earth.

We must certainly think so when we visit the Africans, among whom almost every tribe has its own ideas about hair-dressing. Among the negroes

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we scarcely find two tribes or two heads alike. Their woolly hair is stiffened with oil and clay and then twisted into the most elaborate shapes they can think of. We will find some of them with their hair standing out around their heads like a fan, while others twist it into two upright horns or into a single great pillar on top, or a number of horns standing out over the forehead. There are some who weave it into a multitude of little plaits, like what we sometimes see among the black people in our own country, while others shave the head in such a way that only scattered spots or clumps of hair remain.

Oil and clay are not enough, for some tribes use fine wires or strips of bark, upon which they twist their hair into long, thin ringlets, until it stands out all over the head like so many snakes or worms. They also tie feathers or other things into the hair, and put it up in every way that they can think of. In Africa, when you want to know what tribe or family a man or woman belongs to, you have only to look at their hair. It serves much the same purpose with them as the written signature does with us.

In Nubia, where the people are often as black as negroes, though not of negro blood, or only partly so, the mode of dressing the hair is curious. To stiffen it tallow is used. This is taken from a sheep just killed, the fat being chewed to make it better for the purpose. When a Nubian wishes to dress his hair he calls in his family and friends to help chew

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the tallow. It is then rubbed into the hair, which is made to stand up in a massive bunch on top, while braids hang down on both sides over the ears. A hair-dressing scene in Nubia is quite a performance, and gives so much trouble that one operation is made to last for a considerable time.

Among the Yoruba negroes the fashion is to shave the head and also the eyebrows, so that most of the people there are bald. We find the same custom among some other savages and also among some civilized peoples, for the Turks have a fashion of shaving their heads till only a lock of hair is left on the crown. The same is done by the people of Manchuria and the modern Chinese, who wear a long pigtail or queue. Of course you all know, or all of you who have read much about the Indians, that the red men of this country used to have the same fashion, the tuft of hair left being called the scalplock. This was left out of politeness, so that their enemies, when killing them, would be able easily to tear off their scalps. After this, no one can say that the American Indians of the past were not a polite people.

There are none of the tribes of the earth that pay more attention to their hair, and with whom hair-dressing is more a work of art, than the people of the Fiji Islands, in the South Pacific Ocean. Nearly all their chiefs have hair-dressers or private barbers, and several hours a day are sometimes spent in beautifying the head. Often their hair is spread out

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till it is a yard round, and heads of hair have been seen as much as five feet round. They will endure great discomfort to avoid disturbing their elaborate coiffures, sleeping on narrow wooden pillows, or neck-rests. I do not think any of you would care to sleep on such a pillow, even if you had to rumple your hair, but the Fijian chief is so proud of his grand mop of hair that he is ready to suffer a little for it.

This is not all. They dye their hair also. Black is the usual color, but some use a white, a flaxen, or even a bright-red dye. Mr. Williams, a traveller who saw much of the Fijians, tells us about their curious modes of hair-dressing in these words:

“On one head all the hair is of a uniform height; but one third is ashy or sandy and the rest black, a sharply defined separation dividing the two colors. Not a few are so ingeniously grotesque as to appear as if done purposely to excite laughter. One has a large knot of fiery hair on his crown, all the rest of his head being bald. Another has the most of his hair cut away, leaving three or four rows of small clusters, as if his head were planted with small paint-brushes. A third has his head bare except where a large patch projects over each temple.

“One, two, or three cords of twisted hair often fall from the right temple, a foot or eighteen inches long. Some men wear a number of these braids so as to form a curtain at the back of the neck, reaching from one ear to the other. A mode that requires

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much care has the hair wrought into distinct locks radiating from the head. Each lock is a perfect cone about seven inches long, having the base outwards; so that the surface of the hair is marked out into a great number of small circles, the ends of each lock being turned in towards the centre of the cone."

It would certainly be amusing if we could take a flying trip to Fiji and look down on some of these comical head-dresses. We might go over New Guinea in our way, where in some places we would see men with the hair standing out in a huge mass over their heads. In other places we would see them with the hair drawn through a great number of little bamboo tubes and presenting a very curious effect. Every tribe on this island has its own way of fixing the hair, while the women, as soon as they are married, shave off all their hair and never let it grow again. Could there be a more singular fashion than to have all the married women bald!

Oddities in hair-dressing are not confined to the uncivilized, but may be seen among civilized people also. We have already seen how the Turks shave their heads, and how the people of Tibet cut their hair into a straight fringe over their eyes. The Chinese shave their heads to the crown, from which a long plaited queue or tail hangs down. This is twisted around their heads so as to be out of the way when they are at work. This you may see among the Chinese laundrymen in this country.

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Our Oriental laundrymen, indeed, would not dare cut off the queue if they intend to go home again, for if seen there without one they might be severely punished. The Chinese queue is a mark of disgrace. When their country was conquered by the Manchu Tartars several centuries ago, all the Chinese were ordered to wear their hair in this, which was the Manchu fashion, as a sign that they had been overcome by the Manchus. They have worn it in this



Costumes of Louis XIV and of His Period

way so long that many of them have become quite proud of their fine hair tails, and do not view them as a mark of degradation.

Even among the enlightened people of America and Europe there are odd ways of wearing the hair and some of our fine ladies resemble the Fijian chiefs in its changing color. They do not paint it, but have ways of blanching it. Another strange custom, which was very common a century or two ago, was

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that of wearing a great wig. This is all right, when a man is bald, but it seems ridiculous when worn over a full head of hair.

Wigs were worn in the far past, and have even been found on Egyptian mummies, but they reached their highest point of folly in France when Louis XIV was king. The king wore one of the largest, which was a great mass of artificial hair, falling upon the shoulders, and parted into two bunches of ringlets, one on each side of the breast.

From France they made their way to England, where one of these huge wigs became part of a gentleman's full-dress. People in general have outlived this foolishness, but the judges in the English courts still wear these great wigs, with flaps of twenty or more rows of stiff curls hanging down in front. They look almost as if they were worn to frighten prisoners, but all they seem fit for is to make sensible people laugh. The Speaker of the House of Commons wears one of these monstrous things when in his chair. They are made of white horse hair, cleaned and curled and woven on silk threads. Could anything be more absurd?

Another form is the bag-wig, its lower part being tucked into a silk bag on the shoulders. The time was when even small boys were sent to school in wigs and cocked hats. How would such a boy be received now-a-days in any of our schools? Why, before the French Revolution a gentleman's wig cost at times as much as two hundred dollars. But

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that Revolution put an end to the wig as it did to many other things, and people to-day are quite content to wear their own hair—if they have any, and usually to go without if they have none.

Aside from the folly of the wig, civilized people in all ages have rivalled the savage tribes in odd and ridiculous fashions of hair-dressing. If we go back to the early Hebrews, Greeks, and Romans, we find as many strange styles as in modern times, and it was the custom for ladies in old Rome to heap on their heads great masses of false hair. Hair-pins were used then much as now. Long hair was the fashion in the Middle Ages, and the cavaliers of the English civil war wore flowing "love-locks," while Cromwell's men cut their hair very short. In the Eighteenth Century the art of hair-dressing reached its highest pitch of folly. We have spoken of the way men wore their hair in the time of Louis XIV. In those days the hair of a lady of fashion was frizzed up in curls and convolutions, decorated with ribbons, jewels, and feathers, and filled with powder and pomatum until it stood up like a great tower. There have been some ridiculous fashions since, but in our day the modes of hair-dressing, as a rule, are much more sensible.

RINGS, CHAINS, AND BRACELETS.

We have now seen many of the curious ways in which men and women make themselves, as they think, more beautiful. Usually, as it seems to us,

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they only make themselves more ugly, and often torture themselves to do this. To think of the heavy weights they carry in their lips and ears; the great gashes they cut in their bodies, rubbing ashes into the live flesh; the thrusting of needles and thorns into every inch of their bodies to cover themselves with tattoo-marks—just to think of this is enough to make us quiver with second-hand pain.

There are ways in which people ornament themselves, which are more attractive to our eyes and certainly less painful. These ways are by the use of rings, bracelets, chains, and other ornaments of



Old-time Betrothal- and Wedding-rings.

the most brilliant and costly materials they can obtain, gold, silver, ivory, precious stones—jewelry of every description. We see much of this among the races of civilized lands, rings on their fingers, neck chains, wrist bracelets, jewelled pins and other articles in their hair, and so on. This is a relic of the fashions prevailing among the uncivilized races, whose modes of dressing show much more of the bare skin than among us, and this they seek to ornament in every way they can think of.

The ladies of our own land are fond of wearing feathers in their bonnets and hair, and certainly some of these are among the most beautiful of

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nature's products. The love of feathers is not confined to civilized lands. They are favorites everywhere. The people of old Peru and Mexico were very skilful in making beautiful fabrics of feathers, and the Indians of South America still delight in feather aprons and head-dresses. We may see the wild man of that country with a feather stuck for ornament into his nose or cheek.

In the Hawaiian Islands, now a part of our own country, the natives of old made showy cloaks and helmets of brilliant red and yellow feathers, of which they were very proud. Go where we will among uncivilized peoples we shall see them wearing feathers as ornaments, just as the natives of the South Seas wear garlands and head-dresses of bright flowers. Thus the most beautiful things given us by nature are used by men and women to adorn themselves.

But our savage fellow-beings have their own ideas of beauty, and these do not always agree with ours. Thus we may see them wearing necklaces made of the teeth and claws of animals, of the shells of river and seashore, and of other things in which we can see no beauty. Shells are often highly esteemed. Round pieces of them, known as wampum, were among the chief treasures of the American Indians, and passed among them as money, just as the shell called the cowry does among the Africans to-day. A necklace or chain made of these valuable spoils of the sea was highly esteemed. The women of the Andaman Islands go in mourning for their dead

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relatives by wearing the finger- and toe-bones of the deceased strung as beads, which is certainly a very odd idea of ornamentation.

When we go among the tribes of the uncivilized we find them loading themselves heavily with ornaments of various kinds, rings on fingers and toes, girdles around neck and waist, chains or bracelets on wrist or upper arm, on the ankle, and on the leg above the knee. To the neck- and waist-girdles other ornaments are often hung, and it is said that a Kaffir negro, when dressed for a visit, "ties so



An Indian Wampum Belt

many tufts and tails to his waist-girdle that he may almost be said to wear a kilt."

In our former journeys round the world, to observe what people ate and what they wore, we were obliged to notice many of their ways of seeking to beautify themselves, not only with tattooing, but also with ornaments on every part of their bodies from the hair to the feet. When we went through India, for instance, we could not fail to see the gold chains, the bracelets and finger-rings, profusely worn by men of wealth and station, and the anklets of gold, the rings on the toes, and heavy gold rings in the ears of many of the women. Even poor

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women, dressed almost in rags, could be seen with broad rings of silver on their ankles and of silver or glass on their wrists, and perhaps a gold ring set with pearls in their nose.

We could not fail to see the same thing in various other parts of Asia. Thus in some of the lofty mountain regions the women are very fond of ornament, covering their arms, when rich enough to do so, with silver bracelets from wrist to elbow and their ankles with similar rings of gold or silver. Those too poor to wear silver or gold, use brass or stone for ornament. With all this, and with heavy gold earrings and sometimes with buttons of precious metal in the sides of their noses, they seem decidedly works of primitive art.

This is only a little part of Asia, but if we should go all over it we would find much the same thing. And in the neighboring islands the people are quite as fond of jewelry. Thus in Ceylon, to the south of India, while the women go barefoot, they wear rings on their toes and bracelets on their ankles, and some of them cover the whole foot with gold and silver chains. Their fingers, wrists, necks, ears and noses are similarly adorned, so that they seem overloaded with ornaments.

Going on southward, to the large islands of Sumatra and Java, the same thing appears, the women especially being adorned to the full extent of their ability. Massive rings of gold and silver are worn round the neck by the rich, with breast-pieces

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of silver, while ornaments of brass, glass, or shells are worn by the poorer. Some of the Sumatran women wear rings in the rim of the ear so heavy that they have to be tied to the hair to prevent them from being torn out by their weight.

In the Philippine Islands a like fondness for jewelry appears, especially among the Moros of the



Moro Girls at Home

southern isles. Here we find both men and women adorning themselves in this way, the women wearing strings of bells below the knee and heavy rings of brass on the ankles. We shall find much the same thing among all the islands inhabited by people of the Malay race. One of the most curious is that worn by some of the Dyak women of Borneo, of which we have already spoken. This consists of rings of brass or lead strung on rattan, and wound

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round the body like a corset from the breast downward. The brass rings are often polished till they shine like gold, and a girl thus attired and with the rest of her body well adorned with jewelry presents a singular and striking appearance.

Going now to the land of the negro, we shall find the blacks of Africa making themselves as gay with ornament as their means will permit. While not able to strut about in peacock fashion in gold and silver, they make less costly materials serve the same purpose. Thus in the district near Lake Victoria Nyanza, we find negroes with bits of iron wire twisted around their necks, arms and ankles, while their women wear ivory bracelets and shell necklaces. In one of the tribes the girls consider themselves in full dress with a string of beads around the waist, not putting on a bark skirt until they are married.

Farther south we come upon tribes wearing necklaces made of crocodile teeth and anklets of brass, copper, or iron. Some of them cut bands of ivory out of elephants' tusks and wear them as ornaments. Wherever we go the same fondness for ornament is shown. Where gold is produced we find it made into bracelets and anklets, while in other sections ivory is used for the same purpose. The women along the lower Niger have heavy bands of ivory put round their ankles when they are girls, so tight that they cannot be taken off when they are full grown. Some wear necklaces of glass beads, ob-

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tained from white traders, others of cowry shells, and some wear thick brass rods wound round the legs from the ankles to the knees. When a woman is married such rings are often fastened on and worn for the rest of her life. These often get so hot in the summer sun that an African belle may be seen with an attendant carrying a watering-pot, to cool off her ornaments now and then.

Go where we may in the land of the blacks the same love of ornament appears, rings of copper, brass, or iron being worn wherever these metals can be had, ivory or shells being used elsewhere, and gold or silver where these metals are to be obtained. In the Portuguese region of Angola, for instance, we find many women adorned with metal rings about ankles and wrists, a woman carrying sometimes as much as fourteen pounds of iron on her bare feet. This is fastened on by a blacksmith and she must carry it for life.

This love of jewels and ornaments of various kinds is not confined to the countries we have spoken of, but may be found also in all parts of Europe and America, and among the civilized as well as the uncivilized inhabitants. Civilized people, however, do not wound or disfigure their bodies for the purpose of adornment. The last trace of this is in the wearing of earrings, and this relic of barbarism has almost died out. Nor do they wear the crude ornaments we have spoken of, for their jewels are works of art—beautiful rings, bracelets, necklaces, etc.,

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of the precious metals, adorned with diamonds, pearls, rubies and many other splendid gems. A beautiful woman, wearing as ornaments the most precious things the earth provides, and these doubled in value and attractiveness by artistic finish, has her charm of person highly enhanced, and there is nothing in nature more attractive than such a woman when tastefully dressed and adorned with the utmost charm which the art of the jeweller can lend.



IV

AT HOME WITH THE WORLD'S PEOPLE

THE home! Here is a word which appeals to every one of us. However we may enjoy living out-of-doors among our comrades, we are all glad to have a place which we can call our own—a hut, a house, a palace, whatever it may be, in which we can seek rest and shelter when weary of the great noisy outside world.



A Farm-house of Colonial Days

Everywhere and in all ages this has been the case, and there is no race of mankind so low and debased as not to have something that stands for a home, a place of shelter against the weather, of family life, of defence against wild beasts or enemies. Would it not be pleasant and useful for us all to go on a long world tramp simply to see what various kinds

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of houses people live in, and how and of what material they are built? I should be glad to have the company of any of my readers on such a trip. We shall be sure to see many curious and novel modes of building, most of them very different from the comfortable houses we are used to at home.

EXCAVATED HOMES

Man in early times was much like the mole in his habits, fond of burrowing and living underground; and in parts of the world he still keeps up this habit. He began by living in caves, places of shelter dug out for him by nature, holes in the earth or rocks, great or small, in which he could escape from the winds and rains and sleep in safety from wild beasts. Many such caves, in which early man dwelt, are known in France and other countries; and in them are found his implements of horn and flint, rude necklaces of carved teeth, and various other articles made by his hands.

Where men could not find ready-made caves they dug dwellings of this kind in the rocks or the earth, choosing soft sandstone or other material that could be easily cut into.

Underground homes of the past are more common than you would imagine. They may be found in the soft rocks of Scotland, England, France, and many other countries. In the Canary Islands such caves are still dug in the volcanic ashes, which are scraped

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out from under the hard lava, which forms a solid roof for these easily made abodes.

Everywhere we go we shall find traces of men who lived like the mole. Along the Rhine and the Danube rivers of Europe there are many old dwelling-places dug in a firm kind of soil known as loam, and the same is the case in China and in the river bluffs of our own far west, where the same loamy earth is found. It seems almost as natural for man to dig himself a home as it is for the prairie-dog or the rabbit, and in American history we are told that the earliest settlers of Philadelphia dug dwelling-places in the banks of the Delaware River, in which they spent their first winter. Doubtless in many other cities men begun with homes of this kind.

Some writers tell us that the cave-dwellers of early Europe have left their descendants in the Eskimos of the far north. At any rate, these people have implements like those of the cave-dwellers and live in houses that remind us of the old cave homes. These are built of earth and stone, or of blocks of ice and snow. In all cases there is a long low gallery, like a cave entrance, which has to be crawled through or walked through half doubled up, and a dome-shaped room, partly sunk in the earth, at the end, like a cave interior. There are old buildings of this same type in the Hebrides, a group of islands in northern Scotland; curious beehive structures built by piling stones in a circle and bringing them to-

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gether till they nearly meet at top. These are covered over with growing turf so that they look like grass-grown hillocks, with passages for the dwellers to creep in. There are also ancient Scotch underground dwellings with rough stone chambers, where they stored their grain, and took refuge themselves from the cold or from enemies.



A Beehive Hut in the Hebrides

Earth dwellings may be found in many parts of the world. Such abodes are easy to excavate and to keep warm, and they are convenient for winter residence. The natives of Kamchatka, for example, have winter homes of this kind which are almost wholly underground, while they have summer ones nearby in the open air. Another people who enjoyed summer and winter homes were the Sac and Fox

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Indians of America, though their dwellings were built above ground. They had large houses, with high roofs covered with bark, for summer use, and in winter lived in little dome-shaped huts, in which they helped to keep warm by the whole family crowding in close together.

Before we leave the cave-dwellers it will be well to make a call on a race of people of this kind in the



Ruins of a Cliff-dwelling

southwestern part of our own country. It is true that if we should knock at the doors of these people to-day, silence would give the answer, "Not at home;" but their dwellings look almost as if they left them only yesterday. These are the "cliff-dwellers," who lived at some time not very long ago in the lofty cliffs that border the valleys of the Rio Grande and Colorado and the smaller streams that run into the latter river.

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The homes of these people were natural openings or crevices in the rocks, which they made fit to live in by building stone walls on the edge of the rock platform. Many of them are quite small, but some are large enough to make dwellings two or three stories high and containing many rooms. The upper floors and the roof are held up by poles set in the walls. The strange thing about these dwellings is that they are high up in the cliff, some of them seven hundred feet above the valley, and only to be reached by a difficult climb up the steep rock. It is thought that they were used as places of refuge from enemies. No one could live in them to-day, for most of them are in valleys where no water now runs, but in past times many people dwelt in these strange places, and some of the cliffs have so many of these homes of a vanished race as to look like honeycombs.

Not only savage and barbarian peoples have lived in abodes in the rocks, but civilized peoples also. Some of you may have read of the great catacombs of Rome, in which the early Christians dwelt, to keep out of the reach of the cruel emperors. In the same way numbers of monks lived of old in caves in Egypt and various parts of Asia and Europe. Caves were also the favorite homes of the later hermits, pious fanatics who took themselves away from the abodes of men and dwelt alone in holes dug in the rocks or the earth.

This is not all. There are places where whole cities have been excavated in the rocks. The most famous

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of these cities is Petra, in northern Arabia. The word Petra means "rock," and this strange old city was cut into the rocky walls of a narrow valley in



The Kuznekh Rock Temple at Petra

the desert of Edom. Here whole rows of dwellings were sunk into the sandstone cliffs, and not only these but a splendid temple, with a very showy front, and an ancient theatre, which may still be

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seen. This city of the rocks has been long deserted, but it was once thronged with people and had a busy commerce.

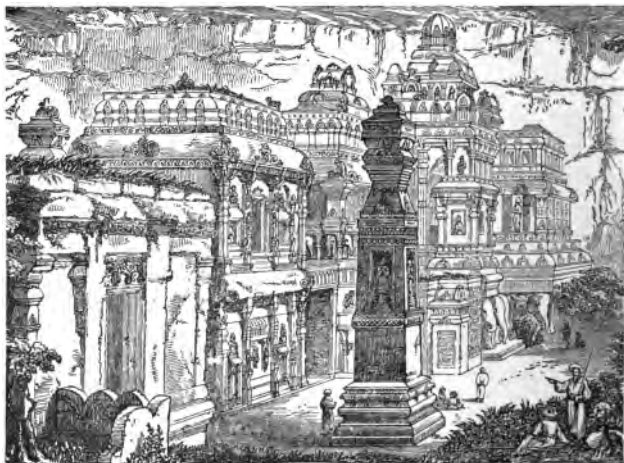
In the region of Caucasus, near the Black Sea and the city of Tiflis, there is another rock-hewn city, which has been called the "Petra of the Caucasus." Like Petra, it is now abandoned, but the steep sandstone cliff is cut full of grottos and houses, some with large and handsome chambers. There are also shops and palaces, all hewn into the solid rock. It is strange to see these long-deserted homes, where now only silence and desolation prevail, but which at one time were dwelt in by busy people. In fact, there are parts of Asia Minor where people still live in rock-hewn dwellings.

If any of you should ever go to India you should not fail to make a journey to the village of Ellora, where is to be seen the most wonderful of all the rock cities of the world. Ellora, in fact, might be called one of the wonders of the world, from the beauty and grandeur of its buildings. These are not dwellings for man, but great and splendid temples, intended as dwellings for the gods of the Hindus.

These great edifices are not cut into soft sandstone like those so far named, but into solid granite, yet some of them are vast buildings, mined deep into the hard rock, and built up outside with magnificent fronts. Most beautiful of them all is a splendid Hindu temple dedicated to the god Siva. Here the traveller passes into a large antechamber,

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adorned with numerous rows of pillars. Then a few steps take him to a great court, in the midst of which stands the temple. This is supported on four rows of pillars, with huge elephants and other animals beneath, so that it seems suspended in the air. It forms a pyramid 164 feet long, 109 wide, and



Rock-cut Temple at Ellora

100 high, the whole outside being covered with sculpture, while a large temple hall has been hewn in the interior. In the court are many obelisks, colonnades, sphinxes, and on the walls thousands of figures from mythology, ten to twelve feet high, and all cut from the solid rock. It is one of the most wonderful and stupendous works of man's hands and well deserves to be classed among the "Wonders of the World."

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THE ARAB TENT

It is interesting to learn that many men have made their homes in the caves of the earth, or in grottos or dwellings dug into the firm soil or carved out of the solid rock, and it is of equal interest to find that there is another class of people who live in movable habitations, dwellings that can be folded up like a tablecloth or a hammock and carried from place to place. These are the herders, the wandering natives of the desert or the great grassy plains, whose wealth consists in cattle, sheep, horses, and camels, which they drive from place to place in search of new pastures.

They are the people of the tent, to whom we must now pay a visit. Yet it may not be easy to come upon them, for to-day a great village of them may spread far over a section of the plain, and to-morrow only the level soil will remain and we shall have to seek for the tent city many miles away. Such are the people who, as the poet says, "fold their tents like the Arabs, and as silently steal away." But if we journey far enough over their lands we are sure to find their groups of tents rising in the places to which they have stolen away.

Of course most of you have read about the Arabs of the desert, the most famous of the tent-dwellers. The Bible tells us much about these desert shepherds, and they wander about the sandy wastes to-day just as they did in the days of Abraham.

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We read in Genesis that "Jabal was the father of such as dwell in tents and of such as have cattle." So, after the Flood, Noah dwelt "within his tent," and we are told that "Lot, who went with Abraham, had flocks and herds and tents," also that Jacob was "a plain man, dwelling in tents."

It may be seen from this that the ancestors of the Jews were tent-dwellers, as the Bedouins of Arabia are to-day, and that like these they kept sheep and cattle, and lived a wandering life on the deserts of Syria and Arabia. The Bedouins, or nomadic Arabs, live in this simple way, roaming about from pasture to pasture with their flocks and herds and carrying their dwellings with them, to set them up in new places.

We do not know just how the tents of Noah and Abraham were made, but they were probably much like those to be seen to-day. These are long and narrow and have been compared to the hull of a ship turned upside down. Let us take a look at one of these modern Arab tents. It varies in size according to the wealth of the owner or the number of his family, but is usually about twenty-five or thirty feet long and ten feet broad. In the centre it is from seven to ten feet high, but not more than five feet at the sides. This gives it a slope to throw off the rain.

Usually the tent has nine poles—three in the centre and three on each side. To these extends the upper cover or roof, which is made of a thick felt

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of black goat's-hair, and is quite water-proof. Sometimes it is made of strips of black and white. It ends at the top of the posts, around which are stretched a side-covering of coarser wool. Cords



A Bedouin Sheikh

are fastened to the poles and to pins driven into the ground, and are tightly drawn to keep the tent firm.

Such is an ordinary Bedouin tent, with upright sides and sloping roof. The chiefs have often much larger ones and poor Arabs may have much smaller ones. Inside, the tent is divided into two rooms by

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a partition, which is woven from white wool and sometimes adorned with patterns of flowers. One of these rooms is for the men and the other for the women. In the men's apartment the wheat-sacks and camel-bags are heaped against the middle post, and the pack-saddles of the camels rest against them. The men recline against these as they sit upon the ground. All the cooking utensils and other possessions of the owner are piled in the women's apartment, which is so crowded as to be much less comfortable.

In the Bible we are told that Abraham "sat in the tent-door in the heat of the day," and we may find the owner of the tent still doing the same, it being usually pleasanter outside in the shade of the walls than within. The tent-front is generally left open, except in winter, and the sides can be lifted to let in the air.

While this is the usual character of an Arab tent, they are not all alike but differ in size and shape to some degree. Here and there whole cities of tents may be seen, each being surrounded with horses, camels, goats, and sheep. One traveller tells us: "The tribe called El Dualla is numerous and wealthy. We saw five thousand tents covering the plain as far as the eye could reach, filled with horses, flocks, and camels. I never saw such a spectacle of power and wealth as this encampment displayed; the tent of the emir was in the centre; it was one hundred and sixty feet in length."

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The same writer gives us another description of the ways of the Arabs: "We marched ten hours without intermission. At three in the afternoon the march was suddenly arrested; the Bedouins dispersed into a fine plain, jumped to the ground, struck their lances into it, and fastened their horses to them. The women ran on all sides and pitched the



Tent Life in Persia

tents near their husbands' horses. Then, as if by enchantment, we found ourselves in a sort of town, as large as Hama. The women alone had the office of fixing and taking down the tents, and they performed the matter with a surprising address and rapidity. They, in general, execute all the labors of the encampment." That looks as if the men were

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very lazy, but they had duties requiring their attention and were busy enough at other times.

If we make our way eastward from the land of the Bedouins into the famous old land of Persia, we still find ourselves in a region of tents, for here also there is a large wandering population, who roam about from place to place, keeping to the plains in winter but seeking the mountain pastures in summer. They raise horses and camels for sale, and milk their sheep, making a kind of liquid butter, which they sell to the settled inhabitants. Their tents are covered with felt, which is stretched over a wooden frame. A curtain worked with needlework of various colors is hung over the entrance, forming the door. More than three-fourths the area of Persia is desert, and these wanderers are said to comprise a fourth part of the whole population. They include a number of tribes, many of whose people have come to live in the cities and villages, but others carry their tents from place to place.

Journeying now northward through the country of Turkestan, with the wild horsemen of its sandy deserts and the busy farmers of its fertile oases, we come to the mighty plain of Central Asia, the vast realm of the Tartars or Mongols, over which we may travel for thousands of miles without seeing a city, or even a village other than one of tents; a flying village, which may be here to-day and miles away to-morrow.

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This vast region is the greatest stretch of level land on the face of the earth, yet it has no settled towns or villages, no farms, no population except one of wandering horsemen, who dwell in tents and drive their sheep and cattle from place to place in search of good pasture grounds. From these broad grass-grown plains came the terrible Huns, who once overran all Europe, the frightful Mongols, who conquered Russia and Southern Asia and killed millions of people, and the fierce Turks, who won a great empire in Asia and Europe. But in our day their people are peaceful shepherds and herders, living quietly under the rule of Russia and China.

TARTAR TENT-LIFE

But it is not the people that we came here to see, but their dwellings—the tents in which their lives are passed and in which they keep all they own except the animals, which graze over the surrounding plains. These tents are not shaped like those of the Arabs, for they are circular instead of oblong. One of the most numerous of these wandering tribes in modern times is the Kirghiz, who inhabit a territory of nearly a million square miles in extent. They are a typical people of the plains, and it is well to see what a Kirghiz tent is like.

If we should enter one of these temporary habitations we would find ourselves in a large and roomy circular dwelling, with a substantial wooden frame

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for its sides and a round covering of felted hair for its roof. The sides are made up of sections of laths linked together in diamond shape, so that, by opening or closing, like the folding gates on ferry boats, they can be made higher or lower at will. To the upper ends of these a series of ribs are tied, the other ends of which meet in a common centre and form the roof. A heavy cover of felted cloth is stretched over this, and is held down by stones, or sometimes its sections are sewed together. In these primitive homes the Kirghiz dwell, their great flocks pasturing round them on the plain, where the girls go out to milk the cows morning and evening.

There are various other Tartar tribes, an important one, which we must find time to visit, being the Kal-mucks, who make their homes in many parts of the great plain, from Russia to China. Their mode of life is like that of the Kirghiz, and they have tents of much the same kind. When one of these is set up, several long poles are erected sloping inward and upward to the centre, where a kind of hoop holds the tops together. This leaves an opening to let in the light and let out the smoke from their fires. Small rods, four to six feet long, are laid across the poles and tied fast to them, making a kind of open network. Then great pieces of felt, made of coarse wool and hair, are laid over this framework. These tents can be easily and quickly set up and taken down, and are so light that a camel can carry five or six of them.

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The tent of the Manchus, the people who conquered China nearly three centuries ago and now reign over it, is much like that of the Kalmucks. It is a sort of round cage, with a lower framework about four feet high and fourteen feet wide, and a roof made of slender sticks coming together about eight or nine feet from the ground. This is covered with separate pieces of felted cloth. A centre piece covers the top, but this is thrown back when a fire is kindled, so that the smoke can escape.

The Arabs and the Tartars are the two great tent-dwelling peoples of the earth. They have, as may be seen, tents of different types, the oblong and the round. If we go still farther north in Asia, to the land of the reindeer, we still find the round tent, but one in which the roof part starts directly from the ground, instead of from an upright side, so that the whole tent forms a cone.

In the wintry realm of Siberia is a great tribe of wanderers called the Samoyedes, a very wide-spread people, extending from the Polar Sea to the Chinese Empire and over fifty degrees of longitude. These people are hunters, living on the wild deer and other game, but keeping herds of tame reindeer to draw their sledges. Their tents are simple and easily erected, this work being done as usual by the women.

When a Samoyede tent is to be set up in a new place, a woman takes two of the tent-poles from a sledge and sets them up with their lower ends thrust into the snow, the upper ends being tied together

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with a flexible thong. The other poles are set up in the same way so as to form a conical framework about fifteen feet wide at bottom, a space two feet wide being left between the poles for the door. The covering is a double one of reindeer skin, one layer being laid on the poles with the hair inside and a second one with the hair outside. These are long strips of skin, which are wound round in a spiral



At Home in Lapland

from top to bottom. As usual, an opening is left at the top for the escape of the smoke, which can be closed to keep out the cold.

Other Siberian tribes have similar tents, and the Laplanders, the reindeer-keepers of Europe, dwell in movable abodes made in the same way. Instead of skins, however, the tent of the Lapps is covered with a piece of coarse linen, generally

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sail-cloth. The lower part of this lies loose on the ground, and is used to cover their milk-pails and other household stores and protect them from wind and weather. A double layer of cloth covers the side on which the wind blows.

It is remarkable how quickly this tent can be set up and taken down. One traveller in Lapland tells us: "We had scarcely set our feet out of the door of the 'gamme' in the morning, when, in less than half an hour, our house was entirely removed and the reindeer laden with its materials and all the utensils were in motion to a new place of destination."

The Tuski, a tribe of northeastern Asia, use ribs of the whale in the framework of their tents, along with props or poles, and cover the whole with walrus-skin. This is neatly sewn and is so finely cured that it is not only elastic but is translucent, letting in so much light that no window opening is necessary. The doorway, when not in use, is covered by a screen of similar skin.

THE TENT IN AFRICA

If now we make our way to the desert regions of Africa we shall find them inhabited by Arabs or other tribes, all the tents being of the Arab pattern. But the wandering Hottentots of the South African desert have tents of a type peculiar to themselves. These are regular beehive tents, having much the shape of a sphere or a melon cut in half.

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A Hottentot tent is set up by bending thin poles or laths of wood nearly into the shape of a half circle, both ends being stuck into the ground, and the centre part forming the roof. For the larger huts, quarter circles are used and bound together at the top. After a series of these poles have been arranged in a circular form, horizontal laths are bent round on the outside and bound to the upright ones, so that when finished the frame looks like a cage, with a net-work of square openings. The space left for the doorway is about two feet wide by three high, and the Hottentot has to creep into his house on his hands and knees. The frame is next covered with mats, which are woven by the women, out of reeds and sword-grass. These are about eighteen inches square and are laid from the ground up, overlapping each other like slates or tiles on a roof. They fit so closely that no wind or rain can make its way in. The richer Hottentots use a second covering of skins, which is thrown over the mats. The door is made of a skin, hung so that it can be rolled up or let down like a curtain. These tents or huts vary from ten to fourteen feet in width. The smoke has no mode of exit except by the doorway, so that when a fire is burning only a Hottentot can stay long within. And even they must choke and sneeze in such an atmosphere.

Leaving the wandering tribes of the earth for the present, a few words may be given to another class of tent-dwellers, the soldiers, whose marching

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habits have obliged them for centuries past to live in tents when in the field. The many kinds and shapes of military tents that have been and are used have nothing to do with our subject, for they are not regular human dwellings, but it may be of interest to speak of a few tents of this kind remarkable for their splendor.

The tent or pavilion of Alexander the Great was a magnificent one and of enormous size, large enough to contain a hundred beds. The roof, a mass of gilded designs, was held up by eight pillars covered with gold, while the throne of the conqueror, which stood in the centre, was a mass of gold. Never was seen a more gorgeous tent than that of the famous Alexander.

Nadir Shah, a great Persian conqueror, had a tent made for himself of supreme beauty. The covering was of fine scarlet cloth, and was lined with violet satin, on which were representations of birds, beasts, trees, and flowers, made of pearls, diamonds, and other precious stones. The tent-poles were decorated in the same way. Within was a peacock throne, on each side of which was a screen, on which the figures of two angels were portrayed in precious stones.

Various other splendid tents might be described, but we must content ourselves with one more, that of the Duke of Burgundy, which fell into the hands of the Swiss after they had slain him in battle in 1476. The covering of this splendid tent was of

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colored canvas and the interior of costly red velvet cloth, with curtains of rich silk. This was embroidered with leaves of gold, with clusters of rare pearls between. Rods of pure gold formed the window frames, and the duke's throne was of solid gold, while the rest of the furniture was extremely costly. The finest of carpets covered the ground. Even the many ropes which stretched the tent were interlaced with golden cords, and the duke's arms in front were set in diamonds, pearls, and other rich gems. Half the revenue of his realm seemed spent on this great tent.

AT HOME IN THE HUT

From the cave, the dwelling-place of primitive man, and the tent, the abode of the wandering races, we now come to the hut, the home of the settled, uncivilized tribes. The hut is usually much like the tent in shape, and seems formed on the same model, but, being permanent, is made of more substantial materials, and the dwellers in it are likely to have more belongings, since they do not have to carry them constantly about. But the hut can be traced upward from the simplest shelter, of a few branches or a cover of large leaves, and it will be worth our while to make a tour of observation among the lowest tribes and see what kind of dwellings they inhabit.

Making our way to South America and ascending the great Amazon River, we shall find among the

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wild forest Indians of this region the very beginning of an attempt at a place of shelter. The Puris tribe is satisfied with a row of palm leaves about eight feet long, set up against a cross pole. Under this they crawl and think themselves nicely at home. But others of these forest savages have real huts. The Botocudos use the same great palm-leaves, but they stick their stalks in the ground in a circle and



A Camp of the Patagonians

bring their points together in a roof and thus form a sort of leaf tent. The Patuchos do somewhat better still, since they bend young trees or thrust stakes in the ground for a framework and cover this with large leaves. Thus you will see that Brazil is the true land of the leaf-dwelling.

This is in the tropics, where no shelter from the cold is needed and the simplest cover suffices, but at the southern extremity of South America, where

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the weather is often bitterly cold, there are tribes that have no better shelter. Some of the coast Indians of Patagonia make little sleeping-places by bending over the branches of small trees and tying them together. Into these little holes they crawl, after kindling a fire in front. Usually, however, they live in their canoes. As the illustration shows, they elsewhere possess tents and comfortable clothing. Farther south still, in the frigid island of Tierra del Fuego, the wandering tribe of the Onas, when they want a sleeping-place, dig a hole in the ground and cover it with branches. Then they and their dogs crawl in and cuddle together for warmth. Think of this, with the weather often below zero, and they with no clothing except the loose skins they wrap around them! It fairly makes us shiver even in our comfortable furnace-heated rooms.

All the Fuegian wigwams are wretched enough, in spite of their cold, wet, and stormy climate, a few green boughs of trees arranged in a circle usually answering the purpose. Here a family of five or six will squat round a fire in the centre, with perhaps a seal-skin thrown over their shoulders and sometimes an apron of some animal's skin tied round their waists.

In Australia, where the savages are as low as those we have described, a rude shelter of bark or skin, hastily thrown up, serves for protection in stormy weather. The more settled tribes, however, have better homes. These are of an oval or beehive

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shape, about seventeen feet wide and fourteen feet high, made of small saplings stuck into the ground, arched over and tied together at the top with palm shoots. These are covered with the bark of the melaleuca tree, a soft, cottony substance which strips off in large flakes. In these huts they build their fires and lie down with their feet stretched toward the blaze.

Huts of this kind may be found in all parts of the earth. The Pygmies of Africa, a race of dwarfs, build little ones about four feet high and four or five wide, sticking branches into the ground, tying them at top, and covering them with leaves and grass. The openings are mere holes, through which they have to crawl. There are little people like the Pygmies elsewhere, in the Philippine and Andaman Islands, and these live as simply. The Andaman hovels are made by fixing four poles in the ground, binding their tops together, and filling the spaces between with branches of trees.

In northern India, in the valley of the Indus River, there is a wandering people called the Kaorwas, who roam about with their flocks and build temporary places of shelter wherever they find a spring or pasture for their cattle. These are of a singular kind. They take the living branches of the wide-spreading peloo-tree, interweave them together, and coat the inside with clay. This is done so skilfully that persons passing see no trace of a human habitation.

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People find places of abode in all situations, in boats, in the branches of trees, even in wagons. We are told by Herodotus, the Greek historian, that the ancient Scythians lived in their wagons, some of these having four wheels and being drawn by four oxen, some with six wheels and drawn by six oxen. Within these vehicles were houses made of clay, with from one to three little rooms. The women lived and were drawn about in these, the men generally riding on horseback. Another tribe he speaks of slept in winter under trees covered with a strong white cloth and in summer under the same trees with no covering at all. And this was in a country where the winters are very cold.

HUTS OF THE AFRICANS

The great home of the hut is Africa. Here, throughout the vast region south of the Sahara, the hut everywhere prevails except in the settlements made by the whites. These huts are of the type of the tent, being circular houses of all kinds, built of straw, sticks, leaves, matting, and other materials, now large, with a number of rooms, now restricted to a single room. These may be permanent houses or temporary shelters. In the latter case they are formed of light poles, covered with mats or sheets, which can be easily taken apart and transported elsewhere. The Hottentot tents or huts already described are of this character. When a Hottentot

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village is set up the huts are so placed as to enclose a space within, into which the cattle are driven at night to keep them out of reach of wild beasts.

As we are just now interested in the hut, it will be well worth our while to go around in Africa and see what various forms it takes. The first region we shall visit is that of the Berbers, the descendants of the people who at one time occupied all the Sahara



Frame-work of an African Dwelling

desert and the country north of it. They are now confined to the mountain regions and the desert, some of them wandering about, others settled. Those who live in the valleys and practice agriculture have huts which make an approach to the house, being built of wood plastered with mud and thatched with straw. In the larger villages they have stone houses, while the wandering herdsmen dwell in tents. One of the most singular of houses is that which

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we find near the salt mines of the western Sahara. Here the miners build their houses of blocks of rock salt and roof them with camel skins. These are the only building stones they have and they use them just as the Eskimos use blocks of ice.

Going south from Egypt, we come first of all to the land of the Nubians, whom we find living in low, round huts, roofed with thatch and having no windows or chimneys, all the light coming through the door and all the smoke going out of it and of the cracks in hut and roof. It does not trouble the people much, for they live mostly out-of-doors, their country being warm and rainless.

Farther south we reach Abyssinia, known as a Christian land, though its people are not what we should call civilized or christianized. They live in huts of circular shape made of poles daubed with mud and thatched over with leaves and grass. Even the capital, where the king lives, is made up of these simple huts. The only large buildings are those of the king and the rich chiefs.

Passing onward into the negro country of East Africa, we find the dwellings of much the same type. They are round huts of a few feet in height, from which rise steep conical roofs covered with a thatch of grass. Many of them look like inhabited haystacks. Some villages have circles of these houses with a hedge of thorn-bushes connecting them, making a safe inclosure within which the cattle and sheep are driven at night.

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In the Uganda country the huts are large and well built, rising from the ground like haystacks. A framework of wood is covered with reeds, upon which grass mats are laid and bound fast. Over the doorway is a curious curved canopy, shading the entrance. These dwellings are roomy and comfortable, the roof being supported inside by poles which divide the interior into two apartments. The front



Grass Hut in the Congo Free State

one is the living-room; the rear one the sleeping apartment. There are smaller huts used as kitchens or for working purposes.

Wherever we go in negro Africa we shall find haystack huts of much the same pattern, conical thatched abodes, of varying size. In some localities the buildings are made of mud, hardened by the rays of the sun. Such is the case in the villages of the Hauses, in Central Africa. These are one of the

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most civilized of the African peoples, but they live very simply, few of their houses being of more than one story high and containing little furniture. The reed couch on which they sit in the day serves as a bed at night, and has a hollow place under it in which a fire can be made in cold weather. Kano, the capital, in which about one hundred thousand people dwell, is chiefly made up of such mud houses, though better habitations may be seen. In the Congo Free State, however, civilized influences have given rise to square buildings and taught the natives to adopt a European style of dress.

IN THE LAND OF THE WIGWAM

Having thus taken a look at the houses of the black men, let us now come nearer home and take a look at those of the red men—not the ones they inhabit now, but those they dwelt in when the white men first came to this country. We give the Indian home a special name, that of wigwam, taken from some of their own languages, but we find it in general character to resemble many of the huts and tents we have seen in other countries.

Many of these wigwams, indeed, were practically tents, for they were made so they could be taken down and transported to new situations. They were often very simple, being formed of high sticks or poles, covered with turf or bark. The Navajos, one of the nomadic tribes, built their huts in a rude

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fashion, of pine or cedar sticks, covered with flat stones or earth. They were cone-shaped and seldom more than five feet high, with a triangular opening in front reaching to the top and serving for a door.

Other nomadic tribes, as the Crows and Sioux, had much handsomer homes, which were made by sewing together the skins of buffaloes, after being properly dressed, and covering with them a conical



Indian Pony With Tent Poles

framework of poles. There was a hole at top, as in the Tartar tents, to let in the light and let out the smoke. Some of the Crow wigwams were beautiful structures, the skins being dressed until they were almost white, and finely ornamented with paint, porcupine quills, and scalplocks.

These were true tents, for they were transported from place to place, as the natives moved about in search of buffalo and other game. The Crows and Sioux moved their wigwams in this manner. The

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smaller ends of the poles were fastened to horses or dogs, the larger ends dragging on the ground. On these the lodge covers were loaded, tightly rolled together. Two poles made a load for a dog, while the horses were laden according to their strength.

The wigwams of the Indians in general were of the same shape and character, made of poles covered with skins, bark or mats, the buffalo-hide being used only in the land of the bison, west of the Mississippi. But one Indian nation, the Mandans, had a more elaborate structure. With them the wigwam became almost a house. It was round like the others but was far more solid and substantial.

In building a Mandan lodge, a circular foundation, about two feet deep, was first dug. In this, timbers six feet high were set up, and from their tops long timbers slanted upward and met at the centre, leaving an opening for light and smoke. It was thus of the shape of a Tartar tent. Beams and upright posts supported the roof inside, and outside it was covered with willow boughs and a thick coating of earth. Last of all was a covering of tough clay, which became baked solid by the sun. These lodges were from forty to sixty feet wide and were the best and most commodious of all the Indian wigwams.

But the Indians did not all live in wigwams. The Iroquois tribes of New York had houses several hundred feet long, and divided by partitions into

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many apartments, each for a single family. These buildings had a wooden framework covered with large sheets of bark, some of them holding from thirty to fifty families. There were communal dwellings also in the South, but these were circular, and the apartments were made by partitions running from the outer wall to the centre, like the divisions



The Pueblo of Taos

in an orange. Each of these triangular rooms was the home of a family.

But the most remarkable of the Indian builders of our country were the Pueblos of New Mexico and Arizona. These built great houses of sun-dried bricks or flat stones, some of them four or five stories high, each upper story being smaller than the one below, the front of each story standing back, so that they were like the steps of a huge stairway.

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These great dwellings, which were built for whole tribes, are in some places still habitable. We are told that the largest of them can accommodate three thousand persons, yet they have no doors or windows, and if we should enter them we would have to climb up ladders and make our way into the rooms through openings in the roof. Some of these buildings stand on the top of very steep hills. These hills are known as mesas, and have flat tops and sides seven or eight hundred feet high and very difficult to climb. The Indians who live on them are safe from wild beasts and from their red-skinned enemies. The people who live in these great dwellings are farmers and are in some ways civilized. Their great houses are sometimes built of flat stones laid dry, sometimes of stones laid in mud or cement, and sometimes of mud mixed with bits of stone or gravel. In this region of our country, where very little rain falls, dried mud is a cheap and durable building material, and houses built of this substance—adobe, as it is called—are very common there and also in Mexico, as they have long been in other regions where little rain falls, such as Egypt and Mesopotamia.

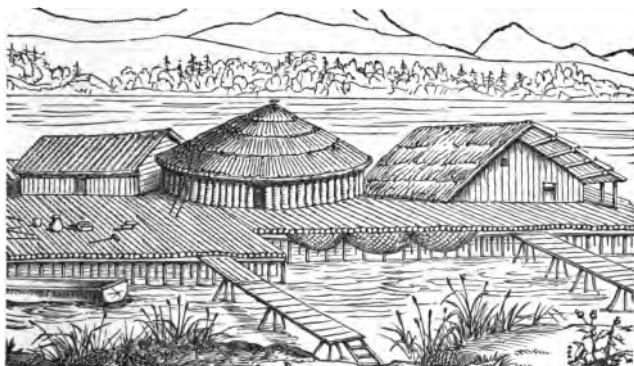
LAKE DWELLINGS

In going round the earth on our visiting tour we cannot fail to see many strange things. In some places we will pass under the limbs of trees on which huts are built. This is as a protection from wild

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beasts, and the owners, in going to bed or to dinner, have to climb a ladder. In other places we will come to houses of primitive kind built out over the water, also as a protection from wild beasts or from enemies. We cannot well finish our journey without a look at some of these water houses.

There is nothing modern about these buildings. What are known as lake-dwellings were in use thousands of years ago. Herodotus, the old his-



Swiss Lake Dwellings Restored to their Original State

torian, tells us about a lake in Macedonia where the people built a platform on piles sunk in the water, and erected their tents on these. Their only connection with the land was by a narrow bridge. Such lake-dwellings were built in other parts of Europe, and were used in Scotland and Ireland in much later times.

The most famous of these water villages are those that formerly stood in the lakes of Switzerland. We

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know of these from the piles on which they stood and which still remain, they being usually trunks of trees sunk in the mud with stones heaped around their lower ends. On the upper ends a platform was built and on this stood circular huts, made of branches of trees daubed with mud. Some of the settlements were large enough for many people, and these seem often to have kept their horses, cattle, sheep and goats on the platform, probably feeding them on shore during the day and driving them out over the bridge at night. All this has been learned from the relics dredged up from the lake-bottom beneath.

In South America is a country named Venezuela, which means "Little Venice." This name was given it by the Spanish discoverers who came to the lake of Maracaybo in 1499. Finding there an Indian village built on piles over the water, they said to one another that this looked like a small copy of the city of Venice, and so they gave the country its present name.

In many places such water-built houses are still to be seen. The traveller Cameron saw such a village in Lake Mohrya in Central Africa, which could be reached only by canoes and these were kept carefully out of reach of people on shore. Others are in use in many of the islands of the Pacific inhabited by the Malays. In the large island of New Guinea they are built of bamboo on stakes along the sea-shore and the river banks.

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It is interesting to find that in all the lands settled by Malays the houses are often raised above the ground on piles, as if the people learned this way of building from their water homes. One tribe of wan-



Huts in the Trees

derers in the Malay Peninsula build rude huts on the top of four high poles, using a long ladder to reach them. Elsewhere regular houses are built in this way, and if we should visit our new territory

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in the Philippines we would find most of the houses standing on piles or posts.

There is thus an open space beneath a Philippine house, where domestic articles may be kept, or the pigs and chickens find shelter. The living floor is a kind of second story. The floors are made of split bamboo, laid in so open a fashion that in sweeping the dirt can fall through. The village houses are built with walls of bamboo splints woven together and tied to a framework of bamboo poles. Palm-leaves are sewed together to form the roofs, strings of rattan being used to tie them to the poles. Thus not a nail is needed in building a Philippine house. They have large sliding windows of lattice-work or glass. The people need steps or ladders to get into their houses. In the south, where the Moros live, many of the houses are built on piles out from the shore and are reached by bridges. Only in the cities built by the whites, such as Manila, are more modern houses found.

THE HOUSES OF ASIA

So far we have kept in the land of the cave-dwelling, the tent, the hovel, and the hut, only coming to a habitation that can fairly be called a house in the Philippine Islands. Something must now be said about the dwellings of civilized peoples, the more substantial and elaborate structures which are usually called houses. We are very familiar with these,

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since we live in them ourselves and see them around us of varied sizes and kinds. But in some other parts of the world there are houses very different from those to be seen in our own cities, and it will be well to take a hasty glance at some of these.



Native House in the Philippine Islands

It is a sign of civilization when men begin to build their house square-cornered instead of round, and have hearths and chimneys. The circular hut, to be easily built, must be small. But the oblong house, with the roof-frame meeting in a ridge-pole instead of a centre, or with a flat roof, may be greatly extended without difficulty, and when we enter the haunts of civilization this type of build-

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ing becomes the prevailing one. It is with the four-sided house that we are next concerned, and this we find only among partly or fully civilized peoples.

In China we meet with a style of houses of this type, but very different in character from our own.



A Country House in Tibet

The Chinese use timber, bricks, and stone for building, just as we do, but in the south they build cheap houses out of what is called "sifted earth," made of rotten stone mixed with a little oil and pounded in a wooden frame. It is a sort of concrete or artificial stone, such as is now coming into use for building

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in this country. Very often the Chinese houses are built of sun-dried bricks, and have slanting roofs made of bundles of reeds plastered with mud. In the country and the villages, and largely in the cities also, they are of only one story and are quite small, the family having but little room to move about in.

In the great cities, like Peking, we may see thousands of these humble, one-storied buildings, built of gray bricks and roofed with tiles, with windows of paper and wooden shutters. The stores are all of one story, but have very showy fronts, the wood being carved and brightly painted and often ornamented with gold leaf. They have gay signs in red, black, green, or gold colors running up and down their fronts.

One curious thing in the Chinese house is the row of bamboo sticks that project along the edge of the roof, much like the projections of tent roofs to which cords are tied for stretching the cover. Therefore many writers say that the Chinese house is built on the model of the tent, and that the original Chinese must have been dwellers in tents and only slowly came to live in houses.

The houses in China, however, are not all so plain as these. There are splendid palaces and temples and the rich live in handsome mansions, while the famous old pavilions and pagodas are very striking structures. The most handsome pavilion is the "Summer Palace" at Peking, which is made

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of pure copper, and the most celebrated pagoda was the Porcelain Tower of Nanking, now destroyed.



The Porcelain Pagoda

This was built of brick faced with glazed porcelain of bright colors, with lamps hanging from each of

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its nine stories. Architects looked on it as one of the wonders of the world. It was destroyed by a band of rebels not many years ago.

In Japan the houses are built in a remarkably light and simple way. They are rarely more than two stories in height and often only one, the roof being made of black tiles, which project about three



Front of a Japanese Dwelling

feet beyond the top of the walls, forming a kind of overhead canopy. Many thatched roofs are also to be seen. The walls are of thin wood, and instead of windows and shutters, as with us, they have an inner set of paper screens and an outer set of wooden ones, both sliding in grooves. By sliding these back in warm weather the house seems thrown open to the air. In the interior the partitions between rooms

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are of the same fragile character, and when the screens are thrown back one can see through the whole house to the garden behind. The floors are covered with thick, soft, straw mats, always measuring six feet by three, and the size of the floor-room in a house is reckoned by the number of mats needed, so that we speak of a house of so many mats to indicate its size.



A Farm-house in Korea

In building a house in Japan they begin with the roof, putting it together on a series of poles, and then building in the framework below. This is probably a very ancient custom, for the Ainos, a race of savages who inhabit the most northerly island of Japan, build in the same way, first making the roof, then raising it on poles and putting the wall beneath.

In Korea the houses are of one story, built of mud and thatched with straw, like many of those in China, but they are divided into rooms by walls

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of paper, as in Japan. The doors are so low that the people cannot go in without stooping, and a hole is cut for the dog at the foot of the door, for these are as many dogs in Korea as there are families, and many of them ugly and troublesome curs.

If we go south to the kingdom of Siam we come to a people who live in a very odd way, hundreds of thousands making their homes in floating houses. In these they can go up and down the rivers and canals from town to town when they wish. Bangkok, the capital, has seven hundred thousand people, of whom six hundred thousand live in this way. Their houses are built upon rafts, which are fastened to piles. They are small, with steep roofs, and many of them have little verandas in front. They have no chimneys, and the windows are only open holes. All cooking is done with charcoal, which is burned in boxes of ashes. Not only great numbers of the Siamese live on the water, but many of the Chinese do so also, millions of Chinamen spending all their lives in boats on their great rivers. The children have a kind of life preserver tied to their backs, so that if they fall overboard they will float until they are picked up.

While the people of Siam live very simply, the king has residences which would be thought fine in any European city. The reception hall of his great palace at Bangkok is one of the most splendid rooms in the world. Its walls are frescoed with gold. Pieces of glass of all colors stud its ceilings

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and look like brilliant jewels when the light shines through them. Around the walls are trees and bushes of which the leaves are of solid gold and silver and the trunks are plated with the same precious metals. These trees are presented to the king by his rich subjects, for there are politicians and office-seekers in Siam as there are here.



The Taj Mahal

There are magnificent temples in Bangkok, painted in glowing colors, and adorned with gold and jewels. We may see the same all through Southern Asia, the people living in houses which are little better than huts, the rulers in splendid palaces, and their idols housed in grand temples.

India is a country of greatly varied architecture. The people generally live very simply, in the north sun-dried mud being used for walls and roofs, in the south wood and brick being employed. Along

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the Ganges the houses of bamboo with thatched roofs and covered with creeping vines have a picturesque appearance.

India has many massive temples of strange and striking architecture, built by the old Brahmans and Buddhists, and some of them remarkable for the elaborate stone-work to be seen. But the most attractive of the buildings in this country are those built by the Mogul emperors, who were Moham-medans, and built in what is called the Saracenic style. They have left us palaces, mosques, and tombs, the most wonderful of them all being the white marble edifice built by Shah Jehan in memory of his favorite wife. This superb tomb, which is known as the Taj Mahal, and built of pure white marble, is considered by many to be the most beautiful building in the world and is in as perfect condition to-day as when it was finished three centuries ago.

DWELLINGS IN EUROPE AND AMERICA

Europe is a land of hovels and palaces, grand mansions, magnificent cathedrals, and humble dwellings. In no other part of the earth is there so much beauty and variety in architecture. It would take far too long to describe all that is to be seen there in the way of fine buildings and comfortable dwelling-houses, and there is no need to do so, for we have many examples of the same kind of buildings in our own cities.

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If you should travel through Europe you might think it strange to observe that the poorest and rudest houses are those of the farthest west and farthest east, in Ireland and Russia. An Irish house of the poorest kind may fairly be called a hovel. It is not more than fifteen feet square, and is built of stones and earth, with mere holes in the walls for windows. The door is so low that one must



A Russian Home Scene

stoop to go in. The roof, of straw thatch, is usually so old and worn that the water drips through. The ground serves for a floor. There is little furniture and the pig and the chickens live inside with the family. Of course, Ireland has many comfortable houses, and some of its cities are handsome, but many of its poor people live this way.

In Russia the houses are often as bad, many of the people dwelling in mere huts. We can see there

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plenty of small, one-story cabins, built of logs where wood is plenty, or of woven twigs plastered with mud where wood is scarce. The roof is thatched with straw, as in Ireland. There is usually only one living-room, and in this the whole family eat, work and sleep, huddled together around the great brick stove, which all these houses have.

All through Europe we will find many of the poor living in this primitive fashion, but the bulk of the people are more comfortable, and in the cities are great numbers of handsome dwellings and fine buildings of all kinds. Europe is famous for its fine churches and temples, the most famous of these being the splendid marble temples of old Greece. The Christian churches are built in what is known as the Gothic style, and are often very massive and handsome. The most admired and beautiful buildings of Europe are the splendid palaces and temples which the Arabs built in Spain, and which are of the same light and graceful architecture as the Mogul buildings in India. These include the Alhambra palace at Granada, the mosque at Cordova, and the Alcazar at Seville, than which the earth has nothing more beautiful.

The old Moorish houses had walls brightly painted and windows heavily barred, and in their centre was a court surrounded by balconies, and beautified with orange-trees and fountains. The finer houses in Spain and in northern Africa are built in this style, and if we go through Spanish America we will find

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the wealthy people dwelling in houses of the same kind, with interior courts surrounded by trellised balconies and made attractive by flowers and fountains.

Coming to our own country, we may find here examples of almost every style of architecture which the earth possesses, from the cliff-dwellings, the tents, and wigwams of the Indians, to the simple homes of the poorer farmers, the comfortable residences of the well-to-do, and the great buildings of



Pioneer Log House

our cities, the styles of which are copied from all parts of the earth. Long ago, in the pioneer days of America, the settler lived very simply, in his plain and often rude log cabin, and life on the frontier was long a rough and severe one. We are told, for instance, that Abraham Lincoln when a boy lived for a time in a house that had only three sides boarded up, the front having to be closed as they best could in winter. For floor there was only the bare earth. Yet he lived to spend his last years in the magnificent White House at Washington.

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In the same way our whole country has grown past the stage of the hovel and the wigwam, and compares well with any other country in the beauty and solidity of its buildings, and nowhere else in the world do the people live in the same comfort and plenty as they enjoy in the land of the Stars and Stripes.

While we do not have king's palaces, some of the houses of our wealthy men are as large and handsome as the palaces of Europe, while our large cities have splendid buildings, used in many ways for the good of the people, which no country can surpass. Chief among these is the magnificent Capitol at Washington, in which Congress meets, and which is nowhere surpassed for beauty and grandeur. Many other buildings, of splendid architecture might be named, in various parts of the land.



V

IN THE WORLD'S KITCHEN AND PARLOR

WE have now been around in people's houses and seen the kind of habitations the world dwells in; from the hole dug in the ground to the palace built above it; from the tent which can in an hour's time be taken down and loaded on horse or camel, to the substantial stone mansion that rests for centuries immovably upon the earth. But this is only part of the story. These houses are the shells in which man dwells. I am sure you will now wish to know how men live in these shells; what they have in them to make life worth living.

The homes of civilized lands are storehouses of fine furniture and useful things in great variety. Look around you in your houses and you will find yourself surrounded by a multitude of necessities to a comfortable existence. These are at times bewildering in variety. The parlor or sitting-room has its tables, chairs, sofas, cabinets, carpet, mats, wall-paper, pictures, curtains, ornaments of varied kinds, books, musical instruments, and a variety of other things that differ in different houses. The bedroom has its bedstead, mattresses, sheets, coverlets,

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pillows, bureaus, washstands, and a host of toilet necessities. The cellar has its food-closets, coal-bins, and furnace to keep the house agreeably warm in biting winter weather. The kitchen has its range, pots, pans, laundry arrangements, and all sorts of aids to cooking. The dining-room has its extension table, sideboard, tableware in great variety, knives, forks, spoons, and other things of varied shape and use.

It takes a wonderful multitude of things to satisfy the needs of us civilized beings, some of them for necessity, others for luxury, some for daily use, others for ornament, and when we begin to count up their number and variety the estimate grows very extensive. And this is to say nothing of the daily inflow of food and the daily outflow of waste, of the streams of water which come and go, of the gas or electric lights, and of the other needs of a full life which find their place in stable and outhouses—if we are well enough off to possess these additional buildings.

Civilization, you will see, is dependent upon a multitude of necessities and luxuries, very many of which we are sure we could not do without, and which come to us from all parts of the earth and keep hosts of people busy in making them in order that we may pass comfortable lives. Yet, despite our dependence upon these things, a considerable part of the world gets along without nearly the whole of them, and another part without any of

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them. This we will learn if we make another tour of the world and peep into its houses to see how its people live. We will be surprised to perceive how little furniture and utensils millions of people possess and how easily many of our human relatives in foreign lands are satisfied.

IN NORTHERN AFRICA

Let us make a leap from the most enlightened to the least enlightened of lands; from our own America and our neighbor Europe to Africa, on whose regions of savagery and barbarism the light of civilization is just beginning to shine. Africa, it is true, is not all dark. It has many European settlements, in which large cities have grown or are growing up. And it has its old land of semi-civilization in the north, which was conquered and settled many centuries ago by the Arabs, and which still holds many relics of the Saracen civilization.

We have seen that the fine house of modern times in Spain is built on the pretty and pleasant model of the old Moorish houses. The same is the case in Moorish Africa, which includes what are known as the Barbary States. The houses here have their interior courts, neatly paved and surrounded by marble columns supporting graceful balconies. And all these have the lightness and beauty of the Saracenic style of architecture. On its outside the house is very plain, with mere slits for windows, but inside the owner and his family often live in great luxury.

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Their ideas of comfort, it is true, do not agree with ours. Entering any of the rooms which surround the court, we find there no chairs or sofas, a low ledge which runs round the walls taking the place of both. On this the Moor sits cross-legged, in true oriental style. This cross-legged fashion would be very tiresome to us, who are accustomed to rest our feet on the floor, but it is the fashion in all the lands of the East. And there is much to make the house comfortable. Beautiful rugs are spread over the stone floor and soft cushions nestle on the shelf or divan. Within the walls is a garden made delightful with palm-, orange-, and lemon-trees, rare plants and beautiful flowers.

There is much else in the house to make it a pleasant place of residence, for the Moors of the cities are busy workers and make many useful things. Their climate is warm and they live much out-of-doors, resting on the flat roof in the evening. The houses are low and the roofs everywhere flat, with low walls around them to make them safe, and they serve both for lounging- and sleeping-places in hot weather.

These are the well-to-do people. The poor people live in a much simpler fashion. In the villages, for instance, we find one-story houses which usually have but a single room, in which the family eat and sleep, often having their goats and sheep for company. The ground is their only floor and a sheep-skin serves for a bed. There are no windows, all

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the light coming through the door. Cooking is done over a fire built in a hole in the ground and they have very little in the way of furniture.



An Arab Village in Algeria

The herdsmen of the desert, who wander from one oasis to another with their camels and other animals, live as simply in their tents. If we were to dine in one of their camps we might be asked to squat down on a cushion around a cloth laid on the sand.

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As for table-ware, a knife and spoon and our fingers would have to serve all our purposes. The meal might consist chiefly of a roasted kid, held over the fire on a pole until it is cooked and brought to the table with the pole still running through it. When ready to eat we would have to do it in Arab fashion, cut off a slice with our knife and tear it into morsels with our fingers. The spoon supplied us is intended for the coffee which closes the meal. This is a thick and sweet decoction, served in cups the size of an egg-shell.

Passing onward to the old land of Egypt, probably the earliest seat of civilization, we may be disappointed in not finding there the conveniences we might expect in a nation of such antiquity. It has long been under Turkish dominion, and centuries ago stopped still so far as progress was concerned, while its old civilization vanished in the far past. In the cities the people live as they do in the countries just described, but the country people pass their lives in the simplest fashion. Their wants are few and are easily served.

In their low houses of sun-dried brick with thatched roofs, and with small square holes near the roof to let in air and light, we shall find little furniture. There are some earthenware pots and a copper kettle for cooking purposes, with a few mats to cover the ground floor provided by nature. Their little stoves of burnt clay are usually kept out of doors, as there is no need to heat the houses. Their

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meals are served on the ground and eaten with their fingers. Meat is a rare article with them, the chief food being vegetables, eggs, dates, and cakes made of wheat, corn, or millet.

If we make our way through all the remainder of Africa, we will find the same simple customs. Coming to Nubia, for instance, we see the people eating in the same fashion as in Egypt, squatted on the floor, or often on the ground outside. Inside their round huts very little furniture appears. A mattress consisting of strips of ox-hide on a rude frame serves for bed, and for household utensils they have chiefly earthenware pots for boiling, a clay griddle for baking their bread, some goatskin bags to hold their supplies, and a stone slab on which their grain is pounded into flour. It is interesting to find that they carry water or milk in baskets. This seems odd, but these baskets are woven so tightly that the water or milk cannot drip through. They even boil milk in them, dropping hot stones into the milk. Red-hot stones are also used to cook their meat on.

In the kingdom of Abyssinia the houses of the common people are as bare of furniture as in Nubia, and their meals are as simple, consisting of bread, soup, meat, and some few other things. Like the other peoples we have named, they sit cross-legged at their meals. The Abyssinian is very fond of red pepper, and eats his meat nearly or quite raw, with abundance of this hot condiment. He crams the meat into his mouth and slices it off near his lips.

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His bread—consisting of thin, flat cakes, clammy and often sour—is eaten by being dipped into a bowl of melted butter seasoned with red pepper, then squeezed up in his hand and thrust into his mouth. When soup is made, the cakes are soaked in it and the meat taken out and laid on the soaked bread to be eaten.

HOW THE BLACKS LIVE

Making our way now into the country of the negroes, we are surprised to find how little furniture they have in their houses. In Uganda, which has the largest and best huts to be found in Africa, there is a somewhat better supply than in most other places. Entering one of these native mansions, we perceive sleeping-bunks built around the walls and the floor carpeted with grass, a new layer being laid on when the old one is in bad condition. To take out the old one is not thought of. It can easily get dirty, for the chickens, sheep and goats often sleep on the house floor. The people have a few stools to sit on, some earthenware pots for cooking, and a number of wooden bowls and wicker or grass-work basins. Bananas are a common plant and their leaves are used for many purposes, even for tablecloths and napkins, and also to cook the fruit itself in, it being their principal food.

The Hauses, who inhabit part of the great country south of the Sahara, and whose homes we have already visited, have some degree of civilization, but

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live in the simplest fashion and make very little furniture serve all their purposes. They have low bedsteads made of reeds, or sometimes of mud, which, like the Arab divan, serve both for sitting and sleeping. Their furniture, as in Uganda, consists of a few pots, bowls, and other simple utensils, and their food of corn, wheat, rice, millet, peas,



Interior of a Zulu Hut

beans, sweet potatoes and fruits of various kinds. Cakes of flour mixed with red pepper are eaten and a corn porridge that is made burning hot with pepper. They have plenty of poultry, meat, milk, and honey, and can live very well in their simple way, better than most of the people of Africa.

All through the negro country we find the same lack of utensils, a few pots, bowls, baskets, and such

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things, usually of rude construction, being nearly the whole. The cooking is either done out of doors, or if in the house the smoke must get out as it best can. Such a thing as a chimney is unknown. The smoke serves one good purpose, that of driving away the mosquitoes, and many of the people endure it on this account. In many places the people sleep in a queer fashion, which we should certainly not enjoy. To keep from mussing their fine head-dresses, of which they are very proud, they sleep with the neck in a hollowed-out block of wood, which raises the head from the ground. It must be dreadfully uncomfortable until they get used to it. In some places we will find a pillow of matting, stuffed with wild cotton, and in others the people have no pillows, but rest their heads on one arm.

You will see that in all parts of Africa except those in which Europeans and Moors live the natives have very simple and primitive habits, their houses being usually small, round huts and their furniture next to nothing. But they do not lack a variety of food, and in most places understand something of the art of cookery, though it is all done over fires of wood made on the floor of the hut or the ground outside. The stove is almost a thing unknown.

ISLAND LIFE AND CUSTOMS

Let us now seek the islands of the great ocean lying east of Africa and south of Asia. The natives of most of these islands live in quite as primitive

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a way as those of Africa, their houses being of the type of the hut and their furniture very scanty. In parts of New Guinea, indeed, there are great compound houses something like the "long houses" of the Iroquois Indians. As many as fifty families may live in one of these big buildings, which are made of poles covered with grass or leaves. Each



A Native Hut in New Guinea

family has a little den of its own, set aside by a partition. In these they cook and sleep, but the rooms all open into a large central hall, in which the whole household can gather.

There is another custom in New Guinea which has an odd resemblance to some of our civilized habits, for in some of the villages they have club-houses for the use of the men, in which they spend

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much of their time. These are of large size, but have no windows and are well browned by the smoke in its effort to escape. The people have only one excuse for living in smoke; they are used to it, and it keeps out the mosquitoes. The women live in huts outside and do the cooking there for their husbands, laying the food on the porch of the club-house, for they dare not go inside. The lordly fellows within are too important to eat in company with their wives.

We meet with something of the same kind as we travel through the other islands. The people of Sumatra, for example, have their large club-houses, which are built above the ground, so that they can be entered only by climbing a ladder. But these are not kept for the use of the men, as in New Guinea, but are public houses in which all may gather. In them they have their balls, their weddings and funerals, entertain their guests, and have pleasant meetings of various kinds. The dwelling-houses are handsomely built, and are long instead of round, the ridge of the roof ending in sharp horns, often made bright with tin coverings. When the children grow up and marry, additions are built to the house, each with its horn, so by counting the horns of the roof we can tell how many families there are in one of these compound houses.

The large island of Java is not far from Sumatra, but its houses are quite different. The rich people here often possess brick and stone houses, like those

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of the Dutch who own this island, but the common natives are poor enough, and live in huts made of bamboo woven into a kind of basket work. These are so thin and light that a man can easily pick up and carry the wall of his house if he has a fancy to move somewhere else. Cooking is done in little clay stoves which can be moved in the same easy fashion. The stove is the chief article of furniture, the bed being usually the floor, and such civilized comforts as tables, chairs, and dishes being unknown. Earthenware pots and pans, a stone mortar to pound their rice in, and a few other simple bits of houseware answer all purposes.

If we wish to see how cooking can be done without stoves or fire we must go to New Zealand and to the vicinity of the hot springs, where boiling mud or water is always bubbling up. The Maories, as the natives are called, often build their huts near these springs, and may have a steam hole in their back-yard. Here they sink a box, with a bottom made of slats. On these the food is laid and covered with a piece of carpet or other stuff. The steam does the rest, and meat, eggs, or other food can thus be neatly cooked with hardly any trouble. The Maories have nearly all become Christians, and they have many comforts in their homes, got from the English who now inhabit most of the island.

In fact, almost all the large islands of these seas are now under the rule of white people, many of whom live in them and have taught new ways of

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living to the natives. But for all that, the islanders cling to many of their old customs. In the Fiji Islands, where there are several thousand British, the natives still live in their one-room houses. These are very neatly built, the walls of reed covered with dried leaves and above them a thick roof of thatch, held up by wooden columns. They have little furniture. Few of the houses contain chairs, the people lying about on mats with soft grass under them. They sleep also on these mats, using for pillows little bamboo logs that fit under the neck and keep the head off the floor. Very different, those, from our soft feather pillows. In the centre of the floor is a hole in which the fire is made, a scaffolding being raised over it on which they hang the food to be cooked. Earthenware pots replace our iron pots and pans, while most of the remaining furniture consists of wooden bowls, or gourds and cocoanuts cut to serve as cups or bowls.

The Fiji natives are very fond of the flesh of pigs, which have become plentiful in their islands. When they wish to cook one they fill a pit with red-hot stones and lay the carcass on it, putting hot stones also inside the body. Then grass and earth are heaped over it and it is left to cook. It is much like a clambake on our New England coast.

Much the same methods are used wherever we go. House furniture is everywhere scarce. If we take a meal in a native home on our own Samoan island, we will be invited to a feast of fish, poultry, or meat,

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with sweet potatoes or other vegetables, all cooked on hot stones and served on banana leaves in place of plates. Knives and forks are lacking as much as plates, but everyone is at liberty to use his fingers. Those too dainty to do so would be apt to go hungry.

Woven mats are of great use to the Samoans. The sides of their houses are made of them, so fitted that they can be lifted to let in the air. Above this is a great thatched roof, resting on columns made of tree trunks with a taller tree in the centre.



A New Guinea Fishing Village

Even a bread-fruit tree may serve as the centre-pole. Mats like those in the walls are used for beds and seats, as in Fiji, with the same kind of wooden pillow for the neck. Mosquitoes are a sad trouble here, as they are almost everywhere, and a fire is kept burning at night in a hole in the centre of the floor. One would think they would dislike the smoke as much as the mosquitoes do, but it is a choice between two evils, and they have spent all their lives in a smoky atmosphere.

The United States have several bits of island soil in the Pacific, the greatest of them being the

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Philippine Islands, whose people have been under Spanish rule for centuries and have learned many new ways of living. The poor people, indeed, still live very simply. Their houses, as already stated, are raised on posts above the ground, the space beneath being sometimes closed with mats but oftener left open. Here the water-jars and wash-tubs are kept, the latter hollowed out of a flat block of wood. Sleeping-mats, pillows, and perhaps a few wicker stools are the principal furniture. The kitchen utensils are crude, the stove being a small earthenware affair, with projecting knobs to hold the cooking vessel. But there is one thing not common in hut life: the house is kept clean by constant care and scrubbing. Our Filipino has the instinct of cleanliness, both for himself and his house.

If by chance we should get into the house of a planter of some means we would find something more like our own ideas of living. We would see rooms for various purposes and much more furniture, such as chairs and tables, a chandelier with colored glass globes, and pictures on the walls. The walls are covered with cloth, instead of plaster as with us, for this is an earthquake country and plaster will not bear a hard shake. Outside the house is painted in bright colors and has some odd carvings. It has sliding windows with panes made of a thin kind of sea-shell that lets in the light. The poorer houses have none of these, but only palm-leaf shutters, which are propped open during the day and

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closed at night. In the mountain regions are tribes of savages, whose only habitations are composed of poles covered with a few palm-leaves. The people live mostly on rice, but they eat large quantities of fish, and also vegetables, sweet potatoes, and fruits of various kinds.



A Hut in the Philippine Islands

Manila is something like a European city, with its houses of brick, stone, and tiles or galvanized iron, built in the Spanish fashion with a central court, the apartments being large and furnished like European houses. The bedstead is one of an old-fashioned pattern, now little used in our cities, with its solid frame and high posts and its cover of lace curtains. The bed itself is a thin sleeping-mat, with

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a bolster laid so as to support the body instead of the head.

But Manila has a large native population, living in houses of wood roofed with the nipa palm. The house stands on poles five to ten feet high, and is made of bamboo strips or the stout leaves of the nipa. The floors are made of rounded strips of



A Native Feast in Hawaii

bamboo, with the round side up and wide cracks between them. One room often answers all purposes, the fire being built on a heap of earth in a corner. There is no chimney and, as in so many places, the inmates breathe smoke with their air.

Let us now leave the Philippines and visit the other islands belonging to Uncle Sam, those of Hawaii and Porto Rico. The Hawaiians of old

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lived in huts covered and roofed with dried grass, but to-day we see very few such houses, wood having taken the place of grass. The houses are principally used for sleeping-places, the floor being the bed, and a broad sheet of tapa or native cloth covering the whole family as they lie stretched out. Cooking is done out of doors in this manner: A fire is lighted in a hole in the ground and stones are heated. Then the fire is removed and the food wrapped in banana and other leaves is placed in the hole beside the hot stones. There it is covered up with grass and a layer of earth in which a small hole is left. Water is poured in and the hole closed. The steam made by the water when it touches the hot stones cooks the food. The process is much the same as that pursued in the Fiji and other islands.

Pigs are roasted in this way, and formerly the edible dog, the favorite food at a Hawaiian feast, was similarly cooked, it being first fed and fattened on poi. The chief vegetable food is the sweet potato, yam, bread-fruit, cocoanut, banana and other fruits. A *luau*, or native feast, is a great occasion in Hawaii. When the meal is ready it is laid on a piece of matting and the eaters sit or squat around, with no implements to aid their fingers, but enjoying the food as much as if they had a full array of spoons, knives and forks.

To reach our other important island, Porto Rico, we must travel half way round the earth. On arriving we find signs of a great improvement. A cen-

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tury and a half ago there were almost no towns in Porto Rico and the people lived in very rude huts, a calabash being nearly their only utensil. A family fortunate enough to own an empty bottle looked on it as a treasure and handed it down as an heirloom. To-day more than half the population live in towns and villages and their condition is very much bettered. In the country we will find the people living very simply, in one-story huts built of poles and palm-leaves, with thatch enough to keep out the rain. The cooking and other labors of the household are done in outbuildings, with a roofed passage leading to the house.

FIRE-MAKING

Is it not remarkable with how little people can get along and enjoy life? We think we are very bad off if our houses are not full of furniture and tableware and kitchen utensils and ornaments of many kinds, but all through Africa and the islands of the seas we have found the people well satisfied in their rude and flimsy huts, in which there is scarcely any furniture at all. If you should show one of these ignorant men and women a fork they could not tell what it was for, and might try to use it as a hair-pin, and to light a candle with a match would seem to them like a piece of magic.

It would amuse you to see one of these savage folk making a fire. The old way was by rubbing two pieces of wood together till they got hot enough to

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burn. You probably know that anything gets hot when rubbed very hard. There are two ways of making fire from sticks. If we were among the Bushmen of South Africa, we would see one of them take a straight stick with a blunt point, which he puts on another piece of wood. Then he twirls it swiftly between his hands till it bores a small hole in the under piece, making a dust which soon takes fire from the heat and in a few minutes breaks into a flame.



Hawaiian Fire-sticks

In the islands of Polynesia they do this in a different way. There they push the stick back and forward along the piece of wood until a groove is made and the wood dust begins to burn. Here also only a few minutes are needed. I am much afraid, however, that if any of us were to try it we would get blistered hands and no blaze. One has to be trained in the art and know how to choose the right kind of wood and how to twirl it properly. An easier way, which some natives use, is to wind a cord with a couple of turns round the stick and twirl it swiftly by pulling the cord to and fro. In this case a top piece is needed to hold the drill down.

A later and much better way, which some savages have learned, is that of making a spark by striking

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a piece of flint against a piece of steel. This is known to some modern savages, even such low ones as the miserable natives of Tierra del Fuego, who probably learned it by accident. It is interesting to know that the flint-and-steel was in use in all civilized lands until less than a century ago, so that in this way the people of Europe and the United States were little better off in fire-making than the most ignorant savages of South America. There are many now living who used the old tinder-box when young, striking a spark into it from the flint-and-steel, for it was only about 1840 that the modern match came into common use. The flint and steel were also used in the locks of the old muskets, instead of the percussion cap now in use. A little powder was poured in and was kindled by the spark.

In going through the lands of the tent and the hut we find the inside of the habitation often so small that the fire has to be made on the ground outside. When the hut gets larger a fire is kindled on the hard earth in the middle of the hut or in a hole dug for that purpose. Later on a simple sort of stove is used. As for the smoke, you have seen that almost everywhere outside of civilization it is left to make its way out by the door and the cracks in wall and roof, or by a hole at top. In none of these do we find anything like a chimney, and we may look on the chimney as one of the signs of civilization. It is now used only in Europe and the colder parts of America. We do not find it in our American tropics.

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When any people learned enough to build square instead of round houses, with firm instead of flimsy walls, and with a hearth for the fire and a chimney to carry off the smoke, they had got far into the ways of civilization. As for the stove, we have seen the African natives using some simple ones, but the real stove, with its pipe and draft for the fire is a modern institution and was not in use in this country until it had been settled for more than a century.

INDIAN HOUSEKEEPING

We must now resume our journey round the world and our visits to the kitchens and parlors of its people. Porto Rico, the last land we stopped at, is not far north of South America, and it will be well to take ship to its nearest port and look around us in that country.

You will not need to be told that in South America there are two classes of people, the Spaniards and Portuguese who conquered that country several centuries ago and are now masters of the land, and the Indians, descendants of the old Americans, who are still found in all parts of the continent, many of them in the savage state. The white people there live very much as their forefathers did in Europe, but the redmen keep many of their old simple fashions. This we shall learn if we go among them a little.

All along the Andes Mountains and on both sides of them we meet with many of the old natives. Much

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of the broad plain between the mountains and the ocean is a desert in which no rain falls and the sun is so warm that people need shelter from the heat much more than from the cold. If we enter the dwelling of one of the peons—the name given the natives by the Spaniards—we shall find it a thin



House of the Peruvian Indians

structure of canes with reeds for the roof and with cracks you can see through everywhere. As there is no fear of rain the cracks do not matter. Looking around us we see scarcely any furniture. On one side is a low wooden platform which is used as a bed. The children have to sleep on the floor and in the clothes they wore during the day, for there are no bedclothes.

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The house has neither window nor chimney, and we see no furniture except the contrivance which serves as a stove. This consists of two stones on which the earthen cooking-pot is set, the fire being kindled under it. Goat-meat and rice, and now and then a chicken, form the chief food.

Such is a house in the rainless and warm desert. Up in the mountains, where it is colder and wetter, the people need thicker clothing and more substantial huts, close enough to keep out the rain and the cold winds and to be warmed by the fire on a chilly night. Long ago this was a great Indian empire, where gold and silver were exceedingly plentiful, while iron was not known at all. But very likely the poor people lived then much as they do to-day, the rich and powerful keeping all this wealth for themselves.

In the Andes the Indian houses we see are made with walls of clay and with a thatched roof. The entrance is little more than a hole, which we will have to stoop to go in. As for furniture, we notice nothing around us but the little cooking-pot and the apology for a stove. Here the principal dish is dried mutton, or *challona*, and frozen potatoes, or *chuño*, the two being boiled together. The mutton is dried after being frozen and grows so tough that it needs long boiling to make it tender enough to eat. The potatoes are also frozen after soaking them in water. Then they are trodden under the bare feet till the skins come off and are afterwards dried in the mountain air. They are very white but are also very hard,

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and must be soaked before cooking. The people of the high Andes are fond of their challona and chuño, but I do not think any of us would find them very nice.

We find much the same condition among the Indians of South America wherever we go. In



A Home of the Eskimos

parts of the country there are many that have no houses at all, wandering from place to place and gathering a few palm-leaves to shelter them when it rains. Others have simply a roof to sleep under, with no walls and no sleeping-place but the ground. They have no furniture and very few cooking uten-

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sils, though the women are expert at the simple cooking they have to do.

That is enough to say about the household affairs of the South American Indians, and it will answer very well for those of Central America and Mexico, and also for those of the United States and Canada in past times. In these days most of the Indians of the latter region have adopted civilized ways. We must go to the cold regions of Alaska and northern Canada to find tribes living in the rude old fashion and to Greenland to learn how men and women can make mere huts serve them in the coldest weather anywhere known and with scarcely any fuel to burn. An Eskimo winter hut has thick walls of stones, sod and snow and a tunnel for an entrance, and is heated only by a lamp. It is so close that the lamp makes it quite warm, especially when it is full of people. As for cooking, they do not trouble themselves about that, for they are quite satisfied to eat their meat raw. Around the walls is a raised shelf which serves both to sit on and sleep on.

FAMILY LIFE IN ASIA

We have now seen how simply a great many of the people of the earth live and what a variety of things it takes to make many others of the earth's people comfortable. We have still the greatest continent of the earth to visit, that of Asia, and we shall find the house as poorly furnished in a great part of it as in the other lands we have visited.

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As you already know, Asia is the great realm of tent-life, the inhabitants of vast regions making their homes in movable tents. It would not be convenient to carry much furniture with them in their frequent journeys from pasture to pasture and they have very little. Of the tent-dwellers, the Bedouins of Arabia are the most civilized and we may content ourselves with a look into one of their desert habitations.

You have already been told what a Bedouin tent is like. It has its sacks of food, its camel- and horse-harness, and other travelling necessities, but scarcely any furniture. An open fire serves for the cooking, and at meal time all the family squat round their ground floor tablecloth and eat with their fingers. The chair and table are civilized necessities to which most of the world has not yet grown up. Through nearly all Asia we may see the people sitting in a cross-legged fashion like the images of Buddha which are so common in that continent.

Even in an Arabian house of the better sort in one of the towns we look around in vain for a chair, and if we wish to sit we must do so on the floor or on the raised divan, with carpets to make our seat softer and cushions to lean on. There is a fireplace in the reception-room, and we are sure to be offered a cup of coffee, steaming hot and very thick, but with a delightful aroma. If invited to the evening meal, it is likely enough to consist of a stew of camel-meat and a plate of crisp-baked wheat cakes.

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Spoons and forks are not to be seen, so we use our fingers or double up a morsel of wheat cake to pick the meat out of the stew. For dessert, fruits and sweetmeats are brought in. Then, after our hands are washed, a covered bowl with burning incense is passed round that we may perfume ourselves.

All through Turkey we find people living in much the same fashion, their food being chiefly meat of different kinds, with rice, wheat and millet cooked in various ways. They make delicious candies and preserves, of which they are very fond. But among the poorer people we see very little furniture, perhaps a few copper vessels and some water-jars, with a mat of straw on the floor and a cushion or two. They cook at an open fire or in small ovens, use the floor as a table, and indulge in no such luxuries as spoons and forks.

Life among the poor is quite as simple in nearly all parts of Asia. If we seek the thickly-peopled country of India and enter the house of one of its ordinary farmers we are likely to find ourselves between walls of dried mud and in a room without chair or table, the earth floor serving for both. The bed is made of ropes stretched on a framework of wood about four feet long, the Hindu doubling up when he lies down to sleep. During the day the bed is often put out of doors to make more room in the house, and here the men often sleep in warm weather. The women, however, sleep inside, for it is the fashion not to let them be seen by strangers.

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In Burma, which is now the eastern part of British India, the houses stand on poles high enough for cattle and horses to be kept in the space beneath. If we climb the steps leading up to one and look around for the furniture, scarcely any meets our eyes. The cooking is done on the ground outside, the utensils being only a few earthen pots. Rice is the principal food, a bowl of curry being also served. This is a kind of fish-gravy so filled with pepper that it seems to us fiery hot and brings tears to our eyes. Each member of the family, as he squats on the floor beside the rice-platter, has two bowls, one for rice and a smaller one for curry. His fingers take the place of forks and he is expected to wash his own bowls when done. After eating they all smoke, for the use of tobacco is universal in Burma.

In Siam, a country to the south of Burma, the ways of living are the same. Furniture is not to be seen, the floor serves for a bed, and for pillows blocks of wood or hard cushions of stuffed cotton are used. Cooking is done on little charcoal fires in boxes of ashes.

Through all this country, in the French possessions east and south of Siam, and the Malay Peninsula still farther south, the same modes of life are visible. Everywhere the bed is a mat or the bare floor, the table is the same, the kitchen outfit is a simple stove with an iron pan or an earthen pot, and furniture of any kind is rarely seen in the homes of the poor.

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There are two important countries which we have yet to visit, China and Japan, both of them colder than the countries we have just seen, so that the people find it more comfortable in the house than out-of-doors; and therefore need more furniture. China is one of the oldest civilizations on the earth and we might naturally look there for great progress



Country House Near Shanghai, China

in the arts of life. They do live very well, too, in their way, but it is not our way and would not suit us.

For instance, the Chinese houses have no fireplaces or chimneys, and fuel is so scarce and dear that no man builds a fire if he can help it. There is plenty of coal in China, as much as in any other country of the world, but they mine it with pick and shovel and

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send it to market on mule-back, so that it is too dear for common use. When a Chinaman feels cold he puts on more clothes, and if these do not suffice he shivers. The rich wear silk and the poor wear cotton, but their winter clothes are padded out until they are very thick and warm.

The poor live in a simple fashion, as they do everywhere, but if we were to go into the house of a Chinaman in good circumstances we would find furniture enough for ordinary purposes, though not so much and not so luxurious as we have ourselves. Thus we would find matting on the floor, but no carpets or rugs. We would also find tables and chairs, which we have not seen in any of the other countries visited. These are made of a dark, heavy wood that looks like ebony. There would probably be a few pictures on the wall, but very poor ones to our fancy, and some scrolls with moral sentiments, and here and there a jar or vase of the fine porcelain for which China has long been celebrated.

Then there would be a couch or two and a few stools made of bamboo and rattan. China could not get along at all without its bamboo, which is used for almost everything. Of course, we would perceive a fire in the kitchen and utensils for cooking with, but the poorer Chinese make very little fire serve even for this. They live largely on rice and cook at one time enough for several meals. When they want to warm it over for a meal or make a cup of the tea of which they are so fond, they can

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buy hot water from peddlers, who carry it about and sell a bucketful for a coin equal to one-tenth of a cent.

We have already spoken of some of the odd things that the Chinese eat, but they have also plenty of our own kind of food. They eat more pork than any other meat, for the country is full of pigs. They eat also large quantities of fish, which are brought to market alive, and they are fond of certain kinds of shellfish. The rich Chinese live in as luxurious a style as any of us, and some of their feasts have as many as twenty-seven courses. I do not know how tired of it all they are when they get through, but most of us would be more than satisfied before we reached the fifteenth course. There is one thing good we can say about them, they rarely get drunk. As a rule, they much prefer tea to strong drink.

Now let us cross the narrow sea between China and Japan and learn how the people live in the island empire which has of late years taken its place among the great nations of the earth. Though many of the Japanese have begun to wear the European dress, their old customs remain unchanged in many ways. You have read in the last chapter about the frail kind of house they live in, with its sliding shutters and its paper partitions. One would think that it would take a number of stoves or a large furnace to keep such a house warm in winter, but we see no sign of chimney or stove and very little of furniture of any sort. A small brass-lined box filled with

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ashes is the stove, in which a little charcoal is burned. Would we not shiver and grumble if asked to warm ourselves beside such a fire? But the Japanese way is like the Chinese, they put on more clothes as the weather gets colder, and wait for summer time to get real warm.

Their cooking is done with charcoal in little clay ovens. If asked to dine with a Japanese friend, we



Japanese Girls at Dinner

would not see a chair to sit on, and would be expected to curl ourselves up on a cushion on the floor in the common Asiatic fashion. Before us would be placed a little wooden frame, less than a foot high, as our table, every one having his own.

The meal usually begins with sweet cake and candy. Then perhaps a dish of bean soup would appear, with sliced raw fish served with a sauce called soy. Salads and pickles are also brought us,

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and hard green pears, rice and tea following. Instead of forks and spoons, chop-sticks are used to eat with.

Sleeping is done on the floor, soft thick quilts being laid down, the lower ones for a bed, the upper one for a cover. Sheets are not used, as with us. For a pillow a block of wood is employed, of the kind we have seen elsewhere. There is a roll of soft



Varied Forms of Block-pillows

paper on top, but as the sleeper is expected to put his neck on this and let his head hang over, Americans do not find it easy to sleep under such circumstances. Every country has its own fashions, but this, common as it is in Asia and Africa, seems to us one of the most curious and one that we would find it hard enough to get used to. It is as bad as sitting without chairs or stools.

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THE EUROPEAN HOUSEHOLD

Likely enough many of you have concluded by this time that most of the world's people live in a miserable way, or one that seems so to us, whose lives have been spent in a very different fashion. Looking into their homes we have found in most cases a single contracted room, nearly empty of furniture, and usually so full of smoke that we have hastened out half choked and with smarting eyes.

A chair, a table, a book, a picture, a stove, a chimney, all these and many more things which seem to us necessary to comfort are unknown. The people we have seen usually sleep and eat on the floor, sitting cross-legged or in some other awkward way. Even in Japan, which now claims to be one of the great civilized nations, articles of furniture are rare and the houses seem to us bare and barren.

Yet these people appear to be happy and to enjoy life as much as we do. They know no better and are satisfied with their old ways. They would think it a bother to have as many things to take care of as we have. Most of them, too, dwell in warm countries, where they can spend much of their lives out of doors and thus have little need of household comforts. We may pity them, but they do not pity themselves.

Leaving these far-off lands, we now come to Europe and find there a very different state of things. Life there is very much like life here, the houses

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like our houses, having often several stories and a number of rooms and being well filled with furniture and ornaments in great variety. And they are well heated and everything is done that can be thought of to make them pleasant places to live in.

But this is not the way with all the people of Europe. Many of them are poor enough and find life very hard and miserable. This is what we are sure to find if we go about much among them. Thus in Ireland, where the people have for centuries past been very poor, in many places we seem to be back again among the hovels of Africa.

Here is a house hardly big enough to move around in, with rough walls and leaky roof and with mere holes for windows. It is very bare of furniture, perhaps only two or three crazy chairs and a rough table, with a pile of straw covered with a ragged quilt to answer for a bed. There is a chimney at the back, with a fireplace for cooking, but the food is not very plentiful. A dish of corn-meal mush, or stir-about, a bowl of baked potatoes, and a pitcher of buttermilk is about all the meal we usually see. But the Irish girls get rosy on potatoes and buttermilk. One thing we cannot help seeing is that the people keep chickens and pigs, for these make as much use of the house as its owners. Master pig roots and grunts about as he will, for he is a person of importance, and his owner often speaks of him as "the little fellow that pays the rent." The chickens and eggs are sold also to help pay the rent.

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The poor folks that raise them cannot afford to eat them.

Of course, we are speaking of the poorest people. There are many in Ireland much better off, and some



Home of An Irish Peasant

of their cities are large and fine, with handsome homes and splendid buildings. And the poverty we have seen is not confined to Ireland. There is plenty of it in many parts of Europe. But some countries

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are worse than others, and if we want to see a counterpart of Ireland we must go to Russia, on the opposite side of the continent.

A village in Russia is a sorry place to live in. Its houses are small thatched huts, built of logs or of woven twigs daubed with mud and about twenty feet square. Going in, we find the house divided into



Russian Farmers at Work

two rooms, with a loft under the slanting roof. Some of the larger houses have a barn or stable attached, the one roof covering all, but in many cases the front room of the house is the only stable or store-room, and is well filled with harness, farming implements, and other necessities of outdoor work.

The rear apartment is the living-room and has to serve nearly all purposes. Its most important

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piece of furniture is the stove. This is built up from the floor, of brick, with an oven over the fireplace, and above that a ledge about four feet wide and six feet long. This huge stove is used not only for cooking but for sleeping, for in winter time the inmates crawl in over the oven and sleep on the hot bricks. If there are too many, the others must sleep on the floor, but they crowd as close together as they can so as to keep one another warm.

There is not much other furniture in the room. A bench round the wall and a chair or two, with a table at one side, is nearly all. One sees no plates, knives, or forks, but only some wooden spoons and a wooden basin of cabbage soup into which everyone dips his spoon. With it is black bread, without butter, and perhaps some cooked vegetables. Fish or meat is a rare delicacy. Such a hut as this answers for the home of a whole family, from half a dozen to ten or more.

One thing must be said of the Russians, they are fond of bathing and make some effort to keep themselves clean. The bath-house is like an oven, filled with steam from a boiler of hot water, and they sit in the steam until all the dirt oozes out of their pores. Steam bathing is the fashion all over Russia and in the cities are large public bath-houses which are well patronized.

A similar kind of bathing is common in Turkey and in most of the Mohammedan countries, where the people are fond of steaming themselves. After

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they are well steamed, they are squeezed and rubbed and their joints twisted by the attendants until every muscle in the body is made soft and pliant. Then they are washed in warm water, and after a doze and a cup of Turkish coffee, they go out feeling as if they had been made over again.

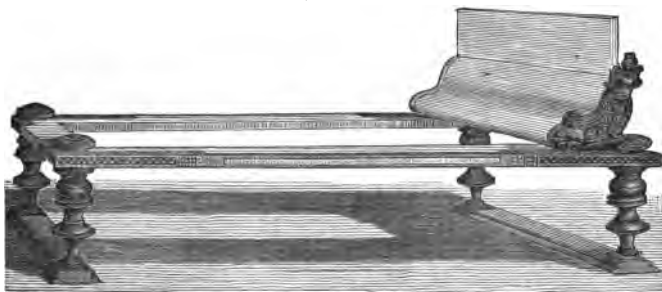
Just here, too, we must speak of the baths of the Japanese, who are a very cleanly people and are exceedingly fond of plunging in water, usually almost hot enough to take the skin off. This is the custom all over the country and no doubt the Japanese are the healthier as they certainly are the cleaner for it.

In Turkey soup is eaten the same way as in Russia, every one having his own spoon and dipping in the common dish. Meat and other things are eaten with the fingers, they being sliced or cut up outside and served in small pieces. The people there do not use tables, but have their meals brought to them on large trays, each course being brought in on a fresh tray. The hot dishes are in the centre of the tray, with the pepper, salt and other spices around them. A common dish is pilaf, which is composed of rice and chopped meat stewed together and is much liked. The Turks are also very fond of jams, candies and sweet things generally.

Among the poorest peasantry in Europe are the poor Italians, and they live in much the same simple fashion as the Irish and Russian peasants. Their houses have often only two rooms, a kitchen or

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living-room below and a bedroom above. We see in the windows paper instead of glass, rough floors and walls, and a bench, table and some hard chairs for furniture. There are no beds. The children sleep on the kitchen floor and their parents on sacks of straw on the bedroom floor above. Cooking is done in a little brick stove at the side of the room, with holes at top for a charcoal fire. There is an oven out of doors for baking, but many take their bread to the public bakeries.



Ancient Roman Bed from Pompeii

What do the Italians live on, you ask? Well, mostly on bread and corn-meal mush. This they call polenta. They may also have vegetable soup, with rice or macaroni, and now and then on a feast day, a bit of meat. They are fond of onions and garlic as a relish. The Italian chestnuts are very large and quantities of these are eaten, being roasted or ground and made into bread with flour. This is the kind of life among the very poor people, of whom there are great numbers in Italy. But there are many

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who live in a much better way and more like ourselves.

It is not necessary for us to go all over Europe, for on the whole people live there in much the same way and furnish their houses in the same fashion,—the poor with bare necessities and the rich with luxuries. The cleanest of all the people are the Dutch, who have a mania for scrubbing and washing. A house in Holland looks clean enough to eat food off its floors instead of off plates. Rubbing and scouring are going on everywhere and every day, till everything shines. One has to be careful in going about the streets in the morning, for the busy maids are out with pail and brush, slashing and mopping the windows and house-front and scrubbing the steps and pavement until a morsel of dirt is fairly ashamed to show itself. Even the stable is often scrubbed, the cows are bathed and when milking is going on their tails are tied up to a ring in the rafters so that they cannot disturb the milkmaid by switching them about.

If we go around much in Germany we will be interested to see to what extent the houses are used as workshops. They have plenty of factories in that country, but many things are made at home, and the people are kept very busy. Hundreds are busy making toys of all sorts and kinds, and these are shipped to all parts of the world for the delight of the young, Germany being the great toy-making country. Weaving goes on, too, woolen and linen

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cloth being made on hand looms, while in some houses fine goods, such as silks and velvets, are made. There are many other home industries, such as knitting, sewing, etc. In some parts of the country the people have their houses well filled with cages of canary-birds, which are taught to sing by the help of older birds that are good singers. These birds are shipped to all countries.



Colonial Fire-place

If we go to Switzerland we shall find the same kind of home industries. The busy Swiss make many things in their houses for sale. In some villages the people are nearly all wood-carvers, in others they make fine leather wares, and in others are many skilled workers in metal. All through Europe house industries of this kind go on, but perhaps the greatest variety of home-made goods is produced in Germany and Switzerland. Many things are also made at home in Russia, in which country factories have not spread so widely as elsewhere.

Home Life in All Lands

Here let us stop our survey of how people live at home over the world. It will be seen that the great mass of mankind live very simply and humbly, their homes largely destitute of the things we find necessary to comfort, and with a great lack of the essentials and ceremonies of civilized life. But as they are well satisfied with their own modes of life, we need not trouble ourselves to pity them. Nothing has been said about the modes of life of the richer people of Europe nor of life in the United States, for this is much alike in all parts of these countries and is the kind of life that we are familiar with in our homes and therefore do not need to be told about.



VI

HUNTING-FIELD, PASTURE AND FARM

You must have noticed in our varied travels that the men and women of the world live very much out of doors. And they do this not only in the warm countries, where it is pleasant to be abroad, but in the cold countries also, and not only in summer but often in the coldest days of winter. So it will be worth our while to take a look at this outdoor life.

There is much to be done out of doors. No one can live long without food, and those who want this must seek it outside their houses. There are various kinds of food used by man and various ways of obtaining it. Thus there is the wild animal food which is sought for by hunters. Then there is the tame animal food—the cattle, sheep, pigs, poultry, and other animals which men have tamed and keep in great herds and flocks. Finally there is vegetable food of many kinds. Some of this is also wild and has to be hunted for in forests and thickets, and some is tame and is grown by farmers in cultivated fields.

Thus there is much for men, and for women also, to do outside their houses, in order to get the food they need. And there are many other things to take

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people from their homes, so that all of us spend much time in the open air. In the warmer climates and among barbarian and savage tribes nearly all the time is passed in this way. Some of them, indeed, have nothing that can be called a home and live in the open air all their lives, both sleeping and waking.

In very early times the people of the earth got all their food by hunting and fishing. Then some of them learned how to tame animals and became shepherds and herdsmen. Later on men began to cultivate the ground, so as to have the food they needed growing in the fields near their homes. In these days farming is the great food-raising occupation all over the world. But the keeping of food animals is also very common, and hunting still goes on. In our land we usually speak of the hunter as a sportsman, for his purpose is sport or amusement much more than occupation.

This was not always the case. At one time hunting was a very serious business, on which man depended for all or a great part of his food. And this was the case in America later than in any other continent, for when white men first came here it was found that many of the natives lived wholly by hunting. Men did not live by hunting in the civilized countries of Mexico and Peru, but they did in many other regions, and they do so still among the savage tribes of South America and in the far northern regions of North America.

Hunting-Field, Pasture, and Farm

As we find the headquarters of the hunter in America, so we find those of the herdsman in Asia, for there the vast plain of Mongolia is unsuited for farming and all its people are wandering keepers of flocks and herds. It is the same in the broad desert region of Arabia and in the deserts of northern Africa, but in the African continent as a rule farming is the chief occupation, for people live there by raising fruits and food plants. In Europe and the great kingdoms of Asia this is also the case, while Europe has become a great centre of manufacture. Lastly it may be said that the occupations of Europe are now spread widely through America, especially in the United States.

THE ART OF THE HUNTER

Let us now go out in the hunting-field and see the hunter at his work. We do not need to leave our own country for this, for hunting is still the business of life in many parts of America, though in other countries it is generally pursued as a sport. The Indians of the United States region were formerly very expert in tracking and taking game, and this is still the case with the wild forest Indians of Brazil and the natives of Patagonia and some other parts of South America. It is also the case with the Indians of the forest region of Canada and the Eskimos who dwell on the shores of the Arctic Ocean. Among the Brazilian Indians the most expert hunters are the Botocudos, a tribe of naked

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savages who spend their lives in wandering about and live on the food which nature provides.

Let us look at one of these prowling redmen at his work. His skill fills us with wonder and admiration. There is not a sign of bird or beast that escapes his vigilant eyes and the meaning of which he does not know. Gliding with snake-like alertness through the undergrowth of the forest his eyes rove from the bushes to the earth, seeing their least marks. Here the torn leaves or half-chewed berries tell him that some well-known animal has passed. The armadillo leaves the mark of its scaly armor on the mud, or disturbs the twigs and leaves at a higher level than the creeping turtle or gliding snake. Every animal, in fact, has its special story for his sharp eyes.

His acute smell enables him to distinguish what animal has recently passed by its odor. There are none of the cries of animals which he cannot imitate and thus bring them within the range of his poisoned arrows. Let him shoot a monkey high up in a lofty tree and let the wounded animal cling to a limb by its prehensile tail, this will not save it from its skilled pursuer. He will reach his prey by clambering up creepers which no white man would venture upon. Even a sailor would not trust himself to these swaying vines. Then, his hunt over and his game in hand, he will make his way unerringly through the pathless forest by almost invisible signs until his camp is reached.

Hunting-Field, Pasture, and Farm

This alertness was once a common possession of the American Indians and is retained by many of them still. In past times the red hunters of our own great forests would track their game with extraordinary skill, noting the almost invisible signs or marks left by passing animals; or would make their way swiftly and surely through miles of untrodden woodland by watching the moss on the tree trunks, the position of the sun, or other indications clear to them.

The forest was their book, whose pages were written in a language they clearly understood. If a man had passed, friend or enemy, they would know his tribe or color by his foot-marks and follow his trail like a sleuth-hound mile after mile, while taking great pains to hide their own. And this skill was not confined to them, for many of the white scouts and hunters learned to imitate it, and such hunters of the wildwood as Daniel Boone and his companions grew in some cases more expert than the Indians themselves.

Very likely most of my readers have read stories of the Indians and their ways and do not need to be told of their wonderful skill. Or they may have read the life of Daniel Boone and learned how a white man could rival the Indians at their special work. Perhaps some of you have read Cooper's stories of Indian life, and especially "The Last of the Mohicans." If so, you have a fair idea of the skill of the Indians and of white hunters and scouts.

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If we cross the great lakes and go far north in Canada we will find ourselves in another land of hunters. Here we are in one of the great fur regions of the world. Our own country used to be full of fur-bearing animals, which were caught by the Indians and their furry skins sold to white traders. Not many of these remain. The Indians and the animals alike have largely vanished. But the forests of Canada are still full of deer, bears, wolves, fur-bearing minks, weasels, foxes, and squirrels, while beavers and otters swim in its streams.

The Hudson Bay Company for hundreds of years has employed the Indians to catch these animals and bring their skins to its depots, where they trade them for beads, knives, blankets, and other things which are of much more use to them than money would be. They do not count value by dollars but by beaver-skins. Thus one beaver-skin is worth two marten- or five muskrat-skins, but the skin of a silver fox is worth five beaver-skins. The skin of the sea otter is also very valuable and it has been hunted so closely that not many of these animals are left.

Going farther north still, to the frozen island of Greenland, we come among the most northerly people of the world, the Eskimos, all of whom are hunters, for they have no vegetable food. Their game animals are the white bear, the musk-ox, the reindeer, the Arctic hare, and such sea animals as the seal and the walrus, and they are very expert in hunting these. The seal is their chief prey, and is

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pursued by them in their light skin boats or kayaks. They strike the animal with a harpoon, to which is tied a rope with an inflated bladder at its end. This bladder retards the speed of the wounded animal, so that the hunter can come up and kill it with his lance. They also kill the seal by spearing it through its breathing-holes in the ice.



An Eskimo Winter Station

There are other people on the earth whose lives are given to hunting. Among these are the Australians, who, before white men came to their country, knew no way of getting food except by hunting for it. They hunted for everything eatable, roots and fruits as well as insects and larger animals. Though they never thought of planting, they gathered for food the seeds of certain wild plants. And they had no tame animals except the dingo, or native dog,

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which they used in chasing the kangaroo and other animals.

The Australians still live largely by hunting, and if we could see them to-day on their hunting trips we would certainly think them very acute. A hunter will hide behind bushes near a water-hole till the kangaroos come to drink, or will track one of these animals for days, camping at night and taking up the track again with the morning light. He will thus keep unseen and out of scent of the animal till he can creep up near enough to hurl his spear. This he seldom does in vain.

When they hunt in company the Australians sometimes dig a pit and build bush fences in two long lines leading to it, and then drive the kangaroos between these lines of fence till they fall into the pit. Or they will surround half a mile of bushland, and with shouts and clatter of weapons drive all the game to the centre, where they attack them with spears or clubs.

One of these black hunters will swim under water towards a flock of ducks, breathing through a reed, or will cover his head with water-weed and wade unseen among them, when he grasps their legs and pulls them down one by one. This is much like the method pursued in Egypt. There you may see a calabash floating on the Nile until it comes in among the water fowl, which do not suspect that there is a swimming man's head within this innocent floating globe.

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The Australians have other ways of trapping game. You might see one of them lying on his back in the sunshine, seemingly fast asleep, but with a bit of fish in his hand. After a while down would come a hawk or crow on the bait. Then the hungry man would pounce on the bird, which would be quickly roasted and eaten.

Let us continue our tour to Africa and observe the hunters of that land. We will find some of the most skilful in the little Pygmies, a remarkably small people who are often no more than four feet high and no larger than a half-grown boy. Yet small as they are they are great hunters. They live in the mighty forests of that continent, wandering through the wide woodlands in search of food. The Pygmies eat everything they can lay their hands on, monkeys, rats, birds, insects, roots dug from the ground, nuts or fruits of the trees, for no monkey can beat them at climbing. They often camp near the negro villages and steal corn and bananas from their gardens, but they are honest enough to pay for this by leaving there a package of meat or other forest spoil. The negroes are afraid of them and do not interfere with them.

These small folks do not have much intelligence, but as hunters no people can surpass them. They are very expert both in hunting and trapping, and have little bows with poisoned arrows with which they can kill the largest animals,—the lion, the buffalo, even the elephant. The poison of their arrows is

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deadly and soon kills man or beast. And they are said to have such wonderful skill with the bow that they can shoot three or four arrows so fast that the last will leave the bow before the first comes to the ground or reaches its mark.

Do you not think this remarkable? They have another weapon, the spear, and with this they are not afraid to attack the elephant, creeping under it and thrusting into it their poisoned spear. They do this for the ivory, which they trade with the negroes. They also trade meat, honey, bird feathers, and other forest spoil for vegetables, tobacco, spears, knives, and arrows.

As I have said, they are trappers as well as hunters. They plant bow-snares along the tracks of small animals, which snap and strangle them. They sink pits in the pathway of game and cover them with light sticks and leaves, sprinkling some earth on top. They also build a fragile hut and lay plantains or nuts beneath, to entice chimpanzees, baboons or other monkeys. A slight movement causes the hut to fall and crush the animal.

The Pygmies are also splendid scouts. Every forest road or causeway is commanded by their villages or camps, and no stranger can come near without their knowledge, while they hide themselves from all eyes. They tell the settled people of the villages of the coming of strangers while they are still far away, so that no one can approach a village without its being known.

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There are Pygmies in other lands. The little folks of the Philippine Islands, whom we call Negritos, are of the same race, and can run like deer and climb like monkeys. They also have poisoned arrows and live by hunting. The Mincopees of the Andaman Islands are also like them. These hunt the



The Ostrich

wild pigs in the jungle and catch turtle and fish on the coast. Travellers tell us that they can run with the speed of the bullet, and can use bows which the strongest English sailors cannot string, and send their arrows to great distances. Their sight and hearing are wonderfully sharp and they can find fruits in the depth of the jungle by their smell.

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If we go on over the world we will find the natives killing food animals in many interesting ways. We have not room for stories of all their doings and will give only a few more. The blacks of Nubia are skilful hunters and trappers and pursue the largest and fiercest game. They will creep up behind an elephant and sever an artery in its leg by a sword blow, then dart back out of reach of its trunk. The blood pours out till the poor animal falls dead.

In hunting the rhinoceros and the hippopotamus they dig a pit in the path of the animals and cover it with branches and leaves. Sometimes a pointed stake is planted in the ground in the centre of the pit, on which the animal falls and is killed. Their mode of chasing the ostrich is also interesting. This is done by parties of three or four on horseback. When they discover an ostrich sitting on its nest in the desert, they take stations at some distance apart, and then one rides toward the nest.

The scared bird springs up and runs with strides which no horse can equal. But it does not forget its nest and eggs, and after a few miles' run turns in a circle to get back. Then a second man takes up the chase on his fresh horse, and thus they keep it up until the poor bird falls exhausted, when the hunter cuts off its head. The neck is then thrust deep into the sand so that no blood may get on its feathers. It is these plumes which the hunters want.

As the ostrich is hunted for its splendid feathers, so the elephant is hunted for its great teeth or tusks,

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which yield the valuable substance called ivory. Its flesh is also much liked. There are other ways than those mentioned by which the natives of Africa kill this huge beast. In some places they hang a spear with a heavy weight fastened to it above the elephant's path. As he goes along he stumbles against a cord tied below and loosens the spear, which falls upon his back, the sharp blade often reaching a vital part.



The Hunting Cheetah

When the animal is killed they rush upon it, cut out the ivory tusks with axes, and chop away the flesh until only the skin and bones are left. There is no part of the elephant they do not like, and when they have had a full feast of the fresh meat they save what is left by smoking it. The feet and the trunk are the favorite parts, and these are roasted by putting them in a heated pit in the ground and covering it up closely. After several hours the meat

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is taken out thoroughly done, the foot being so tender that the meat can be scraped out with a spoon. Travellers who have tasted it found it delicious.

Every one knows how useful the dog is in hunting and that it is kept for this purpose in every part of the world. Other animals have been used to help run down game animals, such as the cheetah, or hunting-leopard, which is taken to the hunting-field in India and Persia in an iron cage and then let loose upon the deer. In hunting the tiger in India the elephant is used.

In former times hawks or falcons were much used to strike game birds or drive them into the nets, or to pounce on hares. Hawking or falconry was looked upon as a royal sport in Tartary in the past ages, and Marco Polo, the famous traveller, tells us how the Great Khan of the Tartars would go out in a litter of cloth of gold hung between two elephants and covered with lion skins, to see his ten thousand falconers flying their hawks at pheasants and cranes.

From the East hawking spread all over Europe, and in the Middle Ages it was a common sight to see the knight and his lady riding out with hooded hawks on their fists. When game birds were seen the hood was taken off and the hawk set loose to dart through the air after the bird. This form of sport has now died out in Europe, but it is still kept up in parts of Asia, such as Persia and the countries round it.

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Since the gun was invented it has gradually taken the place of all other means of hunting game, and this old sport is now almost everywhere carried out with rifle and shotgun, with the aid of the dog as a hunter's guide and scout. We read in the Bible of Nimrod as a mighty hunter of the past, with his bow and spear. But in our days we read of Presi-



Persian Hunters with Falcon

dent Roosevelt as a mighty hunter of the present, with his gun and dog. There are some who speak of Roosevelt as the modern Nimrod.

I have said nothing about the art of fishing, by which in all ages man has provided himself with an abundance of food. It is not as interesting as the art of hunting. The savage watches by still pools

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and kills the fish with his spear, or breaks the ice and spears it through the hole. The civilized man uses barbed hooks and nets of various kinds, and in these ways the sea is made to give up its food. There are many other food animals in the water besides fish, but they are all caught in simple ways, which need not be described.

LIFE AMONG THE NOMADES

If we were able to see the tribes of mankind in their early days we would, as time went on, perceive an interesting change in their habits, from hunting to herding, from chasing wild animals to keeping tame animals. This change was a very natural one. We know how fond people now are of keeping pets—dogs, cats, lambs, rabbits, singing birds, even monkeys and mice. If we take the whole world through we will find a great variety of animals thus petted and tamed.

I fancy that, if by any reversion of vision we could behold the hunters of the remote past, we would find them doing the same thing. After they had killed the father and mother animals they would be likely now and then to bring home some of the young alive and make household pets of them, feeding and caring for them till they grew up. This we may justly imagine to have been the way in which animals were first tamed and kept.

If these animals grew up and died their flesh would probably have been eaten and found good.

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And if their owners happened to be very hungry and food was scarce they would be apt to kill and eat them. In this way, as we may well believe, men learned a new lesson. It was found easier to get food by raising animals at home than by hunting for them in the woods and wilds. After the tamed animals had been used for food their young could be fed and grown and thus a constant supply of nutriment be kept within easy reach.



A Cattle-ranch in the West

We can fancy this going on for years and centuries until many animals had been tamed, some of little use, some useful for food and other purposes. The dog became a help to the hunter, the cat kept down the plague of rats and mice, the sheep, pig, and ox supplied excellent food, the cow and goat gave palatable milk, the horse and camel proved useful for riding and carrying, the chicken, duck, goose, and other birds were easily kept and good to eat; and thus in time man surrounded himself with a considerable variety of useful animals,

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eventually widening from the little rabbit and guinea-pig to the lordly elephant, which is now tamed and made to work in the eastern countries.

Going around the world to-day we find some of these animals in every farmer's house and barn-yard, and we also find a class of people who have no farms, but devote all their time to the raising and keeping of food animals. These people do not live by hunting, but they pass wandering lives like the hunters; they have not settled down into the quiet life of the farmer. We call them nomades, or wanderers. They are the dwellers in tents, the inhabitants of the great pasture regions. In our day their chief home is in Asia, where they roam about the vast plains of Mongolia, a country in which plenty of grass grows but where there is not enough rain for farming. A second home for the nomad is on the sandy desert of Arabia, where grassy spots here and there make good feeding-grounds for their flocks. There are other deserts in Asia and a great desert region in Africa on most of which only the nomad wanderers can live, though farming people dwell on its scattered oases, or fertile spots.

Not much need be said about these nomades, for we have already spoken of them and their modes of life. They keep mighty flocks of sheep, both for their flesh and their wool, and in Mongolia great herds of cattle are also kept, but only for their milk, for the Tartar tribes rarely eat the flesh of the cow or the ox. In the Mongolian pastures the milking

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is a daily duty which the women have to perform, so that this is the great realm of the milkmaid. The men ride about and take care of the flocks.

Other animals kept by them are goats, camels, and horses. When out of their tents the Tartar herdsmen live on horseback. They hardly know how to walk, for they never go any distance on foot. They are a lazy, easy-going, good-natured people, with



A Sheep-grazing Station

plenty to eat and little to do, except when on their travels from pasture to pasture, or when in summer they drive their animals up the steep mountain passes to the upland pastures and later on drive them back to the plain.

In modern times the raising of cattle and sheep has become an important business in parts of the world to which these animals were once strangers. One of these regions is on the great plains of South

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America, and especially in Argentina, where there are great droves of cattle and horses and millions of sheep. Sheep-raising is the great industry of the country, and it has also become a very important industry in Australia and New Zealand, where immense flocks of sheep are kept. There is one man in New South Wales who is said to own more than a million sheep and in all Australia the sheep number one hundred million and yield vast quantities of wool. The New Zealand sheep are not good wool-growers and are turned into mutton, which is sent in a frozen state to the English market.

The keepers of these sheep do not belong to the class of nomades, but there was formerly such a class in North America. There, on the vast grassy plains of the West, roamed immense herds of bisons—or buffaloes, as they were usually called. The Indians of that region fed on these animals, passing a nomadic or wandering life. But they were hunters only. They never tamed the animals, though they killed great numbers of them for food.

When white people came to America and made their way to the West, they also did not try to tame the buffalo, but this was because they already had the ox and the sheep, which were all they wanted of this kind of animals. So they hunted the buffaloes like the Indians and killed them in vast numbers for their skins. They killed very many of them also just for the love of killing, until the mighty herds were all slaughtered and now none of them are left on the

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plains over which they once wandered in millions, and in fact there are only a very few left in all our country.

But those of us who have been out to these plains in recent times must have seen something of the true nomad life, for after the buffaloes were killed great herds of cattle and flocks of sheep took their place, and for years life there was something like what it is on the plains of Mongolia. The cattle-keepers



Cowboys and Saddle Herd

became known as cowboys, and there are nowhere riders more daring or more expert in dealing with the half-wild animals. But in our days the farm is spreading out over the great cattle ranches and the day of the wandering herd are near their end. The time seems at hand when all those animals will be kept within fenced-in fields and the American nomad will pass away.

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THE FARM AND ITS PRODUCTS

Wherever we go, except in the very coldest or the very driest regions where nothing useful can grow, we find men and women at work in the fields, planting the seed, cutting or pulling up the weeds, gathering the grain, vegetables, and fruits. And we may also see many picking the berries and nuts that grow wild in the woods. This is the work done by the farmer and his family.

The hunter and the herder depend on the flesh of animals for food, but fruits, roots, nuts, and other tree products have been eaten since the earliest times, and very long ago men in certain warm and fertile regions began to plant the seeds of food-bearing plants so that they might have food of this kind available within the immediate vicinity of their homes.

Those of you who live on farms or have gone much into the country must know that this is a very natural process. Perhaps you do not know that some animals far below men in brain power, even such little creatures as the ants, do the same thing. In the State of Texas there is a kind of ant called the harvesting ant, which is very fond of the seed of a certain grass and which practices something much like farming. We do not know that these little farmers actually plant the seed, but they certainly weed their fields by biting off and killing all weeds that try to grow, and when the seeds are ripe they

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gather them and store them away in underground granaries for their winter food supply.

If the ants are wise enough to do this, certainly man could not have been long in learning to do it also, yet there are some men who have not learned it. The natives of Australia gather and eat the seeds of a kind of grain, but have never thought of plant-



Farming Scene in Persia

ing these seeds and growing the grain. And it is the same with the Pygmies of Africa, who help themselves to food from the negro gardens, but never plant for themselves. In like manner the Negritos of the Philippine Islands cannot be taught to plant. Yet all over the world, even among some very uncultivated people, we find the farmer at his work, and it will be worth our while to go around a little and observe what he is doing.

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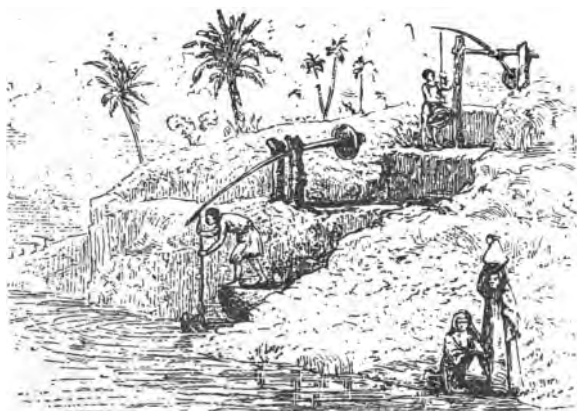
The famous old land of Egypt will be a good one for us to begin our journey in, for, so far as we know, the art of farming began there. At any rate, it has been a land of farmers for thousands of years. Yet its people do not seem to have learned anything new since the very remote past, and they are no better farmers to-day than they were under the Pharaohs, four or five thousand years ago.

The first thing you would be likely to say after reaching Egypt would be: "Why, it never rains! How do things grow here! Nothing can grow without water." That is true enough; but if you stay there long enough you will see the great river Nile begin to swell, and in time will see its waters reach the top of their banks and flow out into the fields on both sides. This means that there have been heavy rains somewhere far up the river and that these rains have changed the quiet stream into a flood.

This is the principal way the farmlands of Egypt are watered. But the farmers cannot always wait for the river to come to their aid and are obliged to lift water from it to pour over their fields. In old times, when Egypt was one of the great countries of the world, this work was done in very simple ways, the water being lifted and carried in buckets, or raised by the *shadoof*, which is a pole with a bucket at its end, like that used in some old-fashioned wells. It is pulled down till the bucket is filled, and then lifted and the bucket emptied on the land.

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The shadoof is still used, but there are better methods. One of these is a wheel called the *sakiyeh*, which has jars around its rim and is turned by the aid of a bull, donkey, or buffalo, the water lifted in the jars being emptied into a trough. Down this it runs to flow into ditches or canals and finally to be spread over the fields.



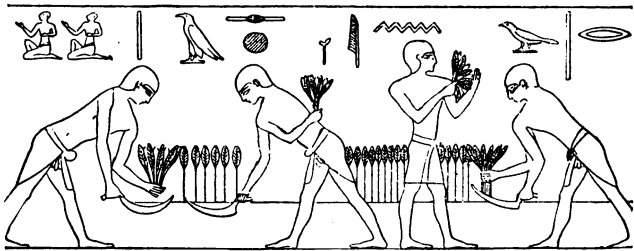
Raising Water with the Shadoof

Feeding the fields with water in this or other ways is called irrigation and is very common in those parts of the world where little rain falls. Much of it is done in our own country in the dry regions out west, the water being taken from the rivers and carried in great canals and from them in little ditches to feed the farming-lands. In some parts of the western mountain region it is as dry as Egypt, and the Gov-

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ernment is now having great dams built to hold back the water from the melting snows in the spring-time, so that it can be carried in the farming season to the fields.

The land of Egypt is very fertile when watered, and the river waters bring down much rich mud, which is left behind when they dry off. Thus large crops of grain and other food products are grown. Farming there is very simple. It is often done by



Harvesting in Ancient Egypt

scattering the seed over the mud and driving oxen or goats over it to trample it into the soil. Then come the hot suns and the plants quickly spring up. In due time the flowers come and then the seeds form and ripen.

In many parts of northern Africa the land is watered as it is in Egypt, and in the oases of the Sahara water has to be led in ditches from the wells to the fields. If you should see the farmers at work in this country you would be surprised and amused at the way they till their fields. Take our splendid

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plows for instance, which cut deep into the ground. There, and in many other places, you would see nothing better than a crooked stick, with a piece of iron at its end, drawn perhaps by a camel or a donkey and making a little scratch in the soil.

In the central regions of Africa there is no lack of rain and crops of many kinds are grown. If we should go through the fields there we would see good crops of wheat, rice, millet, and Indian corn, also fields of peanuts, sweet potatoes, yams, peas, and beans, and of bananas, oranges, mangoes and other fruits. All the farming work is done by the women, but it is a simple kind of work that does not need very hard labor.

THE ISLAND FARMERS

If we go through the islands of the Pacific we shall find the work of farming done in much the same way and the same plants raised in the little fields. The fruit of the cocoanut is an important product of these islands. The nuts are cut into strips and dried in the sun. When it has been prepared in this way the meat of the cocoanut is called copra, and there is a great demand for it, since it is full of rich oil out of which soap and other things are made.

In the Philippine Islands the chief crops are rice, sugar, tobacco, and the plant from which the Manila hemp is made, and which is much like the banana plant. Here the ground is plowed by a rude sort of

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plow drawn by a carabao or water-buffalo, the farm animal in those islands. The carabaos are very useful and do all sorts of work. But they must have their bath every day in mud and water or they will not work at all. Their broad feet enable them to pull



The Cocoanut Palm and its Fruit

the plow and harrow through the muddy rice fields, where a horse would sink into the mud.

Rice is grown in fields which must be flooded with water at some time during its growth. No other plant needs so much water, though there is an upland rice that is grown without flooding. When ripe, the rice is harvested by women, who cut the stalks

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with a little knife, and gather them into sheaves. Buffaloes are driven over these to tread out the rice, and men and women often help by jumping on the straw. In some places a kind of machine is used to pull the rice from the stalks. Then the rice is pounded by wooden pestles in a mortar to loosen the hulls from the seed, and is winnowed by throwing it



Plowing a Rice Field in the Philippines

into the air so that the wind may blow the loose hulls away.

Rice is a very important crop in these islands and also in China and Japan and all the regions round, for it is the great food staple in all that part of the world, as wheat is with us. If we go to Japan we will see the people everywhere at work in the rice-fields, and if we seek the Hawaiian Islands we will find the Chinese busy in the same way, working just as they had been used to at home. But sugar is the

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great crop of these islands and coffee is also raised there. The coffee plant grows wild on the broad fields of lava that in the past has been thrown out by the great volcanoes, and much coffee is gathered from these wild plants.

Japan now boasts of being one of the great civilized countries, but if we go through its many islands we shall find the people working in their fields much as they did in their old barbarian days. Only here and there will we notice a plow or any of the implements used by our farmers. Instead of using these farming machines they till the ground in the old way with spade and mattock, or flat-ended pickaxe, and sow the seed by hand. The harvests are gathered also by hand, and work on a Japanese farm is very hard and very old-fashioned in style. It will no doubt be easier in the future when they learn more about how farming is done in America, for they are quick to take up new ways. We find them mostly at work planting and gathering rice, though many other crops are raised in their fields. Thus much tea, and very good tea, is grown in Japan.



FARMING IN ASIA AND EUROPE

China is the great tea-raising country and supplies most of the tea that is used in Europe and America. The Chinese are busy and hardworking farmers, and if we should go along their two great rivers we might almost fancy ourselves in Egypt, for we would see them watering their fields in much the same way

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as is done in that rainless land. Here, as in Egypt, we would observe two men lifting the muddy water in buckets by ropes and emptying it into ditches. We would also see a wheel like the sakiyeh worked by a buffalo and lifting the water into a trough. In other places we would see men operating a sort of



Rice Fields of Japan

water-wheel by a contrivance like a treadmill, and in this way raising the water to the level of the banks.

The water is full of rich mud, and the Chinese also carry all kinds of fertilizing material to spread over their fields. Nothing that can give richness to the soil is allowed to go to waste, and though their farms are very small, rarely more than two acres in extent,

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yet they are made to yield good crops. Their great farm animal is the water-buffalo, such as we saw in the Philippines. It is used for all sorts of heavy work, but in some places we may see men and boys, and even girls, pulling the plow through the soil.

If we go now to the great and thickly-settled country of India, we find ourselves once more in a



A Chinese Irrigation Wheel

land of farmers. And though long governed by England, the people have used the same kind of tools for centuries. Their plow is little better than a sharp-pointed stick, and is so light that it can be carried on the shoulder. They have sickles to cut their grain, though sometimes they pull the stalks from the ground, and save them for cattle food.

Hunting-Field, Pasture, and Farm

Great quantities of wheat are now grown in that country, and it is produced very cheaply, for all the work is done by hand and labor costs next to nothing. Six or eight cents a day is thought good wages on a farm. The government has built great irrigation dams and canals, so that much of the water of the rivers is spread upon the land for the benefit of the farming population. Many other crops are grown in this country, and among them may be named indigo, which is used for washing and other purposes, and opium, much of which is sold to the Chinese.

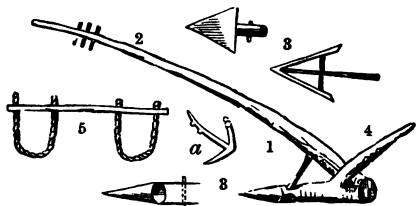
If we go to the islands south of India, those known as the Dutch East Indies, we shall find many of the people raising very useful crops, which are sent to all parts of the world. These islands are often called the Spice Islands, for from them we get nearly all our spices, such as cloves, nutmegs, mace, and allspice. The cloves are the blossoms of the clove-tree, which are picked when red ripe and smoked over a slow fire until they grow brown or black. The nutmeg is the fruit or kernel of a nut tree, and the mace is the thin lining of these nuts.

Leaving Asia now for Europe we find ourselves in a land in which we naturally look for the best and most modern kind of farming tools and machinery. Yet in going around Europe we perceive in use in many places the old farm tools which have long been laid aside in this country. This we might well expect to see in Russia, where the farming people are

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ignorant and wedded to their old ways and old tools, but we find the same thing in several other countries.

For instance, let us stop for a space in Greece. In that ancient home of civilization we are much surprised to find the people not even using a plow, but digging up the soil with hoes and spades and sowing their seed by hand. All their farm work is rude and primitive and takes us back far into the past. Old-fashioned scythes and sickles are used to cut the grain and the sheaves are tied by hand.



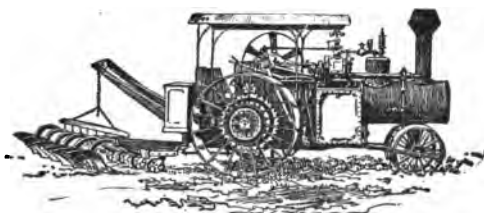
1. Plow still used in Asia Minor. 2. Its pole, where the oxen are attached.
3. Shares of various form. 4. The tail or handle. 5. The yoke. a. Early Greek Plough.

Crude as this is, we find much the same conditions in Italy, where the plows are a century old in style and are often not used at all, the spade and hoe taking their place. The same simple methods prevail in some other parts of Europe. In Russia we learn that the people do not own their farms, but that each section of farming land is owned by the village as a whole, and is worked by the people in common, the produce being divided among them. All that any family can claim as its own is its house

Hunting-Field, Pasture, and Farm

and a little strip of ground attached to it. This method of farming is not likely to make the people very progressive.

Common ownership of this kind once extended nearly all over the world, but to-day it is only found in Russia and India, though there are traces of it in some others parts of Europe. It is called the Village Community system, and in Russia each such village is called a *Mir*.



An American Steam Plow

When we come to the United States we find ourselves almost in a new world of farmers. Here a great many wonderful machines for the use of the farming people have been invented, and from the plowing and seeding to the harvesting as little as possible is done by hand. In the great farms of the West the plows are moved by steam-power and the reaping and binding of the grain are done by machines that almost seem to think, so wonderfully do they perform their work.

Of course, America is not the only country that uses these fine farming implements, for they are

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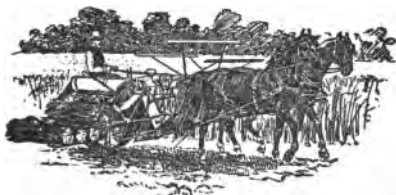
used in much of Europe. But many of the best of them were invented here, and the crops are handled on American farms in a way that would look like the work of magic to the people of many parts of the earth. You may see machines in the grain fields that not only cut the ripe stalks, but tie them into sheaves and deposit them in rows on the ground. They work just as if they knew what they were doing. One man on an American farm can do as much useful work as a dozen or more in some other regions.



VII

THE TOOL-MAKERS OF THE WORLD

IN the past pages much has been said about what men do; the question which now comes before us is, how do they do it? Of course, much can be done with the bare hands, for man is better off than most of the animals in having hands fitted to take hold of things, instead of hoofs, useful only for running, and claws, useful also for tearing, such as we find in



Harvesting and Binding Machine

most of the lower animals. But useful as our hands are, if we depended on them alone we would make very slow progress. It is by the aid of tools and implements which his hands can grasp that man has made his great advance, and he is justly spoken of as the tool-making animal. Therefore we cannot complete our story of the ways of the world without saying something about the origin and use of tools.

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In going about the world we cannot fail to see implements of many kinds for use in the house and on the farm, and also what are called weapons, used in hunting and in war. Then there is the vast number of tools and machines employed in manufacture, so numerous that it would take a book of the size of this merely to tell their names. These manufacturing implements we are not concerned with, but must confine ourselves to the simpler kinds of tools.

Every one of you must have seen monkeys and apes, in and out of cages, and been interested in noticing how much their hands are like ours. They can take hold of things just as we do, and it may have seemed to you strange that they have never learned the use of tools.

The fact is, they do know something about them, especially the more intelligent of the apes. Thus the orang-outang will defend itself with the thorny fruit of the durian tree, flinging this furiously at people who annoy it. So there are monkeys which will throw sticks and stones at their tormentors, and it is said that some baboons can throw stones with a very good aim. If chance should take any of you into the depths of an African forest, you might see the chimpanzees cracking nuts with a stone, just as you may have done it yourself when a hammer was not handy. So you must acknowledge that the monkeys know something about the use of tools, even if they know nothing about making them.

If in any way we could see the earliest of men, who

The Tool-Makers of the World

lived many thousands of years ago, I fancy we would see them doing just what some of the monkeys do now, picking up the sticks and stones around them and using them as weapons. In fact, there are some savages to-day not much better off. Thus on the Andaman Islands in the Bay of Bengal there is a race of odd little folks who have never learned the art of making fire. They have fires, got in some way, but as they do not know how to replace them, they take great care never to let them go out. And when they want a sharp stone for a tool they do not know how to make one by chipping it with another stone. The best they can do is to throw a stone into the fire and let it crack into splinters with the heat, then pick out the sharpest. Thus you see they are not much ahead of the monkeys in their ways. The chimpanzees or other apes may warm themselves before a fire which the hunters have left in the forest, but they never think of throwing sticks on to keep the fire alive. In this way, at least, the Andaman Islanders show more intelligence.

These small people have some tools, it is true, but it is not likely they learned how to make them themselves. Others may have taught them the art. But man in the beginning had no one to teach him and had to learn everything for himself. So we may imagine that for a long time he used sticks and stones as he found them, and only very slowly learned how to give them a better shape and make them more useful.

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THE FIRST INVENTORS

It was a great day for man when he first began to shape tools for himself. Taking the great, rough, knobbed branch he had been using in his fights with animals and enemies, the time came when he learned how to scrape and cut it so as to give it a better handle and to get rid of the sharp twigs along its sides. Step by step, as the centuries passed on, he



Old Maori with Stone War-club

learned how to carve it into a handsome weapon of which he was very proud. We may see such weapons to-day in museums, elegant carved clubs made by savages of the South Sea Islands and used by them in the chase and in war.

In the same way, when he wanted a hammer, he would pick up a smooth round stone. Down in

The Tool-Makers of the World

Africa we can see the same thing done to-day. The blacksmiths of that country, when they want to forge a piece of iron, do not use a hammer and anvil, like our blacksmiths, but employ one smooth, heavy stone for hammer and another one for anvil. These savage smiths make tools out of their iron, but they use nature's tools in doing their work.

When men first wanted something to cut with, it is very likely that they hunted for a piece of stone with a sharp edge. But the time came when some wise old savage found that he could split or shape stones by striking two of them together and could keep on doing this until he brought one down to a sharp edge, fit for cutting, or a sharp point, suitable for a spear-head or arrow-point.

Now do not imagine that this is all guess-work, for it is much more than that. Of course, the clubs shaped by the men of the far past do not now exist. They have long ago rotted away. But stones do not rot and great numbers of the stones chipped into shape by early man have been found in recent times. There is not a museum of science in this country, or perhaps in any country, that does not have some of these on its shelves or in its cases. And these are of many shapes, suitable for rude knives, chisels, scrapers, arrow- or spear-heads, and awls. The latter were long, slender pieces. For needles and pins sharp thorns were probably used.

This is not all. By studying these stone implements we can follow early man through many cen-

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turies of slow progress. The implements are found in the soil, and from the lowest level we get rough stones, rudely chipped into shape. Higher up we find those of better finish, and farther up still we meet with multitudes of stones that have been neatly and carefully polished by rubbing on other stones, and some of which are as beautiful in shape and finish as tools and weapons made of metal.

From all this we have come to speak of this period as the Age of Stone, as distinguished from the later Age of Metal, and to call the time when only chipped stones were made the Old Stone Age and that when polished stones were made the New Stone Age. I may say here that the Age of Stone has lasted in some places to our own times. The Indians of this country when it was first discovered were in the Stone Age, for they knew nothing of the use of metal in tool-making. And there are parts of the world to-day where the people have not got beyond the Age of Stone, or even have not reached it.

Nor have men yet laid aside the club. It is no longer used as a weapon by civilized man, but it was in common use a few centuries ago. In the old Greek pictures we often see Hercules, their famous strong man, carrying on his shoulders a rough gnarled club, such as one of the earliest of men might have done his fighting with. And the club lasted as a warlike weapon until the days of chivalry, when the knights, in their iron armor, smashed the helmets of their foes with the heavy

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war-club or mace. This, of course, had a head of iron.

The club is no longer used in fighting by civilized people, but it still is kept as a symbol of royal authority. If we were to visit the House of Parliament in England we might see the mace laid on the table or carried by the sergeant-at-arms. Thus the oldest weapon used by mankind has grown into the parliamentary mace, the symbol of kingship.

WEAPONS FOR THROWING

When we come to consider the use of the club, we find two ways in which it can be employed. One is to use it in the hand; the other is to throw it. In old times, to bring down an animal or hurt an enemy, it was often necessary to throw something, and for this both the stone and club were used. This is still done in some parts of the world. In Africa, in the country of the Zulus, there is a weapon called the knob-kerry, but which we would call a round-headed club. The Zulus hunt the antelopes, which are very abundant in their country, and they are so expert in flinging the knob-kerry that they can hit and bring down one of these animals at a great distance.

But the most curious kind of club now in use is the boomerang of the Australians. These Australians are low savages, but they have become wonderfully expert with this weapon, which they invented themselves. The boomerang is a thin, flat piece of wood nearly a yard long and curved into a shape

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much like that of the bow. The Australian hunter throws this as if he wished to hit some object in front of him. But instead of going straight ahead



Australians with Spear and Boomerang

it rises whirling into the air; then it begins to go backward and is likely to reach the ground eight or ten yards behind him. It is thus thrown at something behind instead of in front, and goes with such

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force that it has been seen not only to kill a dog, but nearly to cut him in two.

It is remarkable how a race of low savages ever invented so strange a weapon. It takes an Australian to throw it in the right way. If one of you were to fling a boomerang, the chance is that, instead of falling behind you, it would fall on your head, or give you a sore toe. These black fellows no doubt practice with it from childhood until they get the right swing and force. Luckily they have hard heads.

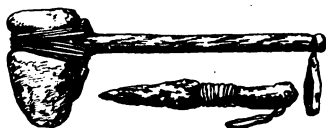
There is one way of throwing a stone with which perhaps many of my readers are familiar, and which gives it much more force than if thrown by the hand. I refer to the sling, which for ages was used in warfare. This, as you doubtless know, consists of a piece of leather to hold the stone and two strings with which to whirl it round the head before throwing. When one string is let go the stone flies out from the leather with great speed and force.

No one knows when the sling first came into use, but it is known to be a very old weapon. The first we hear of it is nearly three thousand years ago. I have no doubt that all of you have read the famous Bible story of David, the young shepherd; how he took a pebble from the brook, put it in his sling, and with it killed the giant Goliath, the great Philistine warrior. From this we learn that the people of Palestine in those days used the sling in warfare, and we may read in history that it was used by many other nations in the past.

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PROGRESS IN TOOL-MAKING

We have so far dealt with the club and stone as used separately. An important step in tool-making was gained when early man began to combine the club and the stone. The club was split and a thin stone fastened in the opening, or a hole was made through it and a stone thrust tightly in. Or the club and stone may have been simply tied together, as is now done by the Indians of the Brazilian forests, who will pick up a water-worn pebble, rub it till it has a sharp edge, and tie it into the end of a piece of wood. In these ways men invented the hammer



Stone Implements of American Indians

and the axe in their first forms. If the stone was fixed with the sharp edge crossways they had a kind of carpenter's adze, and such a tool is now used by the people of Polynesia in making their canoes.

This is about all that could be done with the stone and the stick, but when men learned how to get copper and iron from the rocks, and how to make brass and bronze, they began to use metal instead of stone in their tools and weapons, and in time they had metal axes, hammers, knives, swords, daggers, and a great many other things, some to be used in ordinary work, some in hunting and some in war.

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While not much could be done in the way of shaping stone into forms, it was easy to work metal into many shapes, and to produce the various weapons and tools with which we are all familiar.

What other weapons shall we speak of? Well, there is the spear, which has been used by the hunter and the soldier longer than any one can say. Savage people still use it, usually as a mere pointed stick, with the point often made harder by thrusting it into the fire. In this and other ways two kinds of spears are made, the heavy ones which are used in the hand, and the light ones, often known as darts or javelins, which are used for throwing.

Hunters in time learned to put a barbed or jagged point on their spears, either of stone or metal, so that when thrown at any animal they would hold fast in the wound. And some of them learned how to fasten the point loosely to the shaft, tying it by a cord. In that way, when an animal was struck, the shaft came loose and was dragged after him, catching in every obstruction. In the case of a fish, the floating shaft marked where the victim was swimming. The harpoon, with which the whale is caught, is only a form of the barbed spear, attached to the whale-boat by a long length of cord, so that the whale drags the boat. In ancient days the spear was one of the most important weapons of war, and it was by the aid of very long spears that the Greeks and Macedonians won their remarkable victories over the great armies of the Persians. In knightly days

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the spear or lance was the chief weapon of the horseman in armor, and until very late times horse soldiers were armed with long lances, a later form of the spear.

I trust you will not get tired of this long talk about weapons, for it is something it is well for you to know. And it is interesting to learn that the weapons used alike by the hunter and the soldier



A Soldier of Ancient Greece

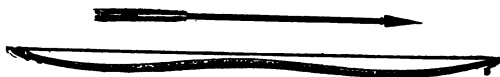
down to the time the gun was invented are only improvements on the earliest weapons used by man. But there is another and very important one to be spoken of still, the bow and arrow, which has been in use among all peoples for thousands of years.

THE BOW AND ARROW

No one knows who invented the bow and arrow or when this weapon first came into use. When written history began all the nations had it, and perhaps

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it had been in use for a very long period before, for among the old chipped stones we find many small sharp bits of flint of triangular shape which everyone believes were used as arrow-heads. Thus the use of the arrow goes back to very early days. The arrow can be shot much farther than the club can be thrown, and when this weapon had once been invented it must have spread rapidly from tribe to tribe over the earth. Go where we will, we find the bow and arrow in use among the lower races. When America was discovered the bow and the tomahawk were the chief weapons of the Indians, and it is almost impossible



Indian Bow and Arrow

to find a savage people who do not use it, though the Australians, when first discovered, knew nothing of this weapon.

It is interesting to find that the bow and arrow is the principal weapon of the African Pygmies, and also of the Bushmen and the Negritos, and the pygmy people of the Philippines. These small people seem to be the lowest in intellect of all races, but it is interesting to know that they have learned how to poison their arrows and in this way make them deadly to animals and to man also. This I have already spoken of and told of their wonderful skill with the bow. It is by use of the poisoned arrow that they have become lords of the forest and have

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even made the settled tribes afraid of them. They are not alone in the art of poisoning the arrow, for there are other savages who do the same, and the Pygmies may have learned it from some of these.

Guesses have been made as to how the bow was first invented. Long ago men learned how to trap animals by the noose. In our day this is done by the lasso, a rope with a noose on the end, used in the



An English Archer of the Middle Ages

West by the cowboys to catch cattle and horses. It has also long been the practice to set a noose in the path of animals so that they might thrust their heads into it when passing. It may be fastened to a bough which is bent back so as to spring and tighten the noose when touched by an animal. Or an elastic bamboo may be bent back with a spear attached to it, so that when set free by an animal it will spring forward and spear him. It is thought that a spring-

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trap of this kind may have first led to the idea of the bow and arrow.

It need only further be said of this weapon that in old times it was one of the chief of those used in war and hunting. All the ancient empires had it and the old Romans were proud of their skill with it. In the days of knighthood the foot-soldiers made great use of the bow and with it England gained her most important victories over France. But the gun finally put an end to it as a warlike weapon and it is now used by civilized people only for sport. The practice of archery is still a favorite amusement in parts of Asia and also to some extent in Europe and America.

There is one other savage weapon of some interest, the blow-pipe. To us it is known only in the familiar form of the pea-shooter, but its savage users can kill birds with it. The forest Indian of South America uses a long hollow tube or reed through which he blows a little poisoned plug-dart which is deadly to the animal it wounds. It is a companion of the poisoned arrow.

There is a reason why we should think this simple weapon of importance, for it was the first step towards the gun. When the Chinese invented gun-powder they used such a tube to explode it in, though this was made of iron instead of wood. A puff of gas when the powder was fired was immensely more powerful than a puff of breath. While the latter might send a little shaft to hit a bird at a short

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distance, the former might send an iron or lead bullet to kill a man or a beast at a considerable distance. The invention of gunpowder was soon followed by that of the gun and the cannon, and through their use the whole art of war became in



A Manchu Soldier

time transformed and the old weapons lost their value. The sword, by which men were once killed by thousands, is now worn by officers chiefly as an ornament, and the spear is replaced by the bayonet, which is oftener used as a spade in digging earthworks than it is a weapon. It is a long journey

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from the stone flung by the hand at an enemy to the rifled cannon, but this journey has been made, and much of it within the past century.

IMPLEMENTS OF THE HOUSEHOLD

If you look again at what you have just read about the weapons used by man in war and in the chase, you will perceive that they are much the same and that they are not very numerous. The stone, the club, the axe, the spear, and the arrow were the chief early forms. After metal was discovered these were much improved and the sword and dagger were added. And after gunpowder was invented men gained the gun, the pistol, and the cannon. This is about the whole so far as war is concerned, though in hunting some other implements are employed.

The practice of killing is a simple one and does not need a great variety of tools. But when we come to the other needs of man and the tools required to supply them, the story is a different one, and the variety of tools almost endless. If we go through a modern city and think of the many implements and machines used in making the clothing of its people, the building materials of their houses, the articles of furniture within them, the ornaments which adorn them, and the great variety of goods and articles to be seen in stores, warehouses, factories, churches, banks, and public buildings of different kinds, the variety seems enormous. And if

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we add to these the things used in and about farm-houses, in railroad cars, ships, etc., the number of different tools necessary to make them grows much greater, until, as already said, it would need a volume merely to give their names.

This is what we see in modern civilization, which possesses articles made by a vast variety of implements, wielded by myriads of skilful hands. But if we go back to man in his simpler state we find that he got along with very few tools and that very little in the way of products of manufacture served his purpose. Therefore it seems worth our while to look once more upon these uncivilized folks and see what arts of manufacture they possess.

We have been in the villages of Africa and the South Sea Islands and the tented camps of Mongolia and Arabia, and peeped into the huts and the tents and looked about us generally to see what they contained. We saw very little. Those easily-pleased folks do not need much to satisfy them. A few simple articles of furniture, a few tools for outside work, and habitations not much harder to build than toy-houses, are all they ask for, so that their tools and articles of manufacture are very few.

Of what are their houses made? In their tent we see only a framework of sticks or perhaps, in the far north, of the long bones of the whale, covered with felted goat- or camel-hair or the skins of animals. In their house we have usually a tent-shaped hut made of poles covered with leaves, mat-

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ting, mud, or other material, and roofed with thatch of grass or straw. For these materials very little of the arts of manufacture is needed. And within them we see only stoves and cooking-utensils of earthenware, woven baskets and matting, and a few such simple things, while the clothing worn is of skins, cloth, leaves and such material, or of goods supplied by the whites. The whole is exceedingly simple and primitive.

To study the things made by these people we do not need to travel round the earth. They have been collected by travellers and put into museums and can be seen in all our larger cities. Here are shown the stuffs used for clothing, the variety of ornaments worn, the weapons and tools of stone, wood, and metal, of which we have already spoken. There are also shown the materials used in furnishing the primitive houses, and it is with these we are now concerned.

If you think over the matter you will perceive that there are two classes of utensils needed for house-keeping of the simplest sort, vessels that hold water and vessels that will not burn in the fire, the latter for those who did not eat their food raw. Water-vessels, of course, are easy to get. The calabash, the cocoanut-shell, a joint of the bamboo can be used, or pails may be made of bark or scooped-out wood and bottles shaped from the skin of an animal. An early style of cooking was done by hanging meat over the fire on the sharp end of a stick or putting

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it in a pit with heated stones, and this is still done in various places, as we have seen.

As time went on, most people felt the need of some kind of stove to hold the fire and some kind of vessels that could be set over it without burning. The clay that could be dug up everywhere supplied both of these. At first wet clay was plastered inside or outside over a bowl or basket of wood, and when the wood burned away a vessel of hard clay remained, with the marks of the wicker-work on it. From this it was learned that the clay might be directly moulded into the shape of a pot and burned until hard.



Indian Pottery

In some such way the art of making pottery began. In time it spread all over the earth. Everywhere fragments of pottery are found, some very rough and crude, some ornamented and of good shape. In later days and among civilized people pottery became beautiful and graceful, the finest clays were made into porcelain, this was ornamented with attractive colored designs, and in our own houses we see burnt clay everywhere, in the dishes and cups on our tables, the bowls and pitchers of kitchen and bedroom, and the handsome vases and other orna-

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ments of the parlor. This early invention, that of making vessels out of burnt clay, is still one of the most useful of arts.

Another thing learned by early man was the art of weaving. Strips of wood were woven into basket or mat shape, rude but serviceable. The mats were used for the sides of houses or for sleeping purposes and the baskets for carrying. In time it was learned how to weave baskets so tight and close that water could be carried in them. Strings were also made by twisting hairs or vegetable fibres and from these finer fabrics were woven. This is the beginning of another great modern art, that of making woven stuffs for clothing and many other purposes.

In pottery and woven stuffs we have the earliest forms of household manufacture, and in many parts of the earth to-day we see little furniture besides earthenware stoves and utensils and woven mats. Pins and needles, however, were early used, thorns serving for pins, and sharpened bits of bone for awls or needles. This was the early form of another important art.

If we go through the negro regions of Africa or the islands of the eastern seas we find little more in the way of furniture and utensils than those here mentioned. And if we go through the greater part of Asia we find the people satisfied with little and simple furniture. Some of the nations have made great progress in art, but their native modes of manufacture are very crude and primitive.

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It is in Europe and modern America that the great progress in manufacture has been made, and even in these continents, until very late times, nearly all manufactured goods were made by families in their workshops and with simple machinery. The factory and the great workshops are little more than



Persian Carpet Weavers

a century old, and the wonderful machines now in use are little older. But when we compare one of our great manufacturing cities with a village in central Africa we seem to be in another world, and it is hard to believe that the inhabitants of these two places belong to the same race, so different are they in every way except in form.



VIII

MEETINGS AND GREETINGS IN ALL LANDS

You must all admit that there is much of interest to be seen in travelling round the earth and visiting its many tribes and nations. Their manners and customs are certainly strange and peculiar. We have seen many of these, but there are others worth our notice. So far we have observed man as an individual, but he is a member of society as well, and has his friendly meetings and greetings with his fellows, and some of these are very curious. It will pay us for our trouble to observe the various forms of politeness used among the world's people.

We are familiar enough with the rules of courtesy and politeness among ourselves and how friends meet one another with bows and clasping of hands, or, when they are more intimate, with kisses and embraces. Then there are the ordinary phrases of greeting, the "Good-morning" or "Good-evening," the "How do you do?" "Good-bye," etc. All these are everyday matters with us, but if we go to other parts of the world we shall find other customs, some of which will seem very odd to us, and some perhaps very amusing. But however funny they

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appear, we must not laugh at them, at least in the presence of the people concerned, for that would be a great breach of etiquette and cause much offence.

If we begin with our familiar method of kissing, we will find that it is not known in half the world. It is replaced in many lands by methods of smelling or sniffing, or "rubbing noses," as travellers call it. This we would see in the islands of the Pacific and among the people of Indo-China and Mongolia, and also among the Eskimos and Laplanders. And this is only one of the queer forms of polite greeting which the world has to show us.

If you do not mind, we will stay near home for the present and see the modes of kissing in different lands and times. With us men do not kiss each other, or only rarely, but in some countries the kiss is as common among men as it is among women in our land. Men do not kiss one another in England, but if we cross to France or Germany we will often see men embrace when they meet and kiss each other on the cheek. This is very common between fathers and sons when they meet or part, and in Southern Europe we might be surprised to have a servant kiss our hand as an act of ordinary politeness.

In Iceland all men embrace and kiss in meeting, whether friends or strangers, and travellers of dainty habits have often been much annoyed to find themselves in the arms of a greasy and not very fragrant Iclander, who insisted on kissing them whether they liked it or not.

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The practice of kissing is an old one. We read of it in very ancient works. Herodotus, the Greek historian, tells us that the Persians of his time kissed their equals on the mouth but inferior persons on the cheek. In ancient Greece the custom was to kiss on the hand, the breast, or the knees, and in Rome it was so common a mark of politeness for inferiors to kiss their betters that it grew to be a good deal of a nuisance. It was, however, the foot, instead of the face or hand, of a Roman emperor that men kissed, and this old custom has come down to our own times in the kissing of the Pope's foot. But in these days courtiers kiss the hand of the king instead of his foot, and when two sovereigns meet they kiss each other on the cheek.

Kissing of men by other men has almost died out among English-speaking people, and so has the habit of embracing. But the latter habit may be seen in parts of the world where kissing is unknown, and even among low savages. If we were in Australia among the natives we might see two of these half-naked black fellows hugging each other in a very loving way, and in the island of Tierra del Fuego we might often see two greasy savages hugging like two bears. In Bible times it was the custom of the Jews to kiss and embrace. Thus the Scriptures tell us of the meeting of the brothers Esau and Jacob: "Esau ran to meet him and embraced him, and fell on his neck, and kissed him, and they wept." Weeping, of course, does not always signify grief, for

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great joy sometimes brings tears to the eyes, and in some places people pretend to weep when meeting their friends.

GREETINGS IN FOREIGN REALMS

The kiss is often spoken of as the salute by tasting, and, as above said, is replaced in many parts of the world by the salute by smelling. There are many regions where even young ladies do not kiss on meeting and where the savage maidens are much displeased if any one attempts to kiss them, for they think the custom a very disagreeable one. They would not object at all to be smelled at, for they would consider this a polite form of greeting.

This habit of smelling or sniffing is as common in the uncivilized half of the world as kissing is in the civilized. It is practiced by the Malays and various other people as a compliment, as if they inhaled sweet perfumes from the person greeted. From what we know of the habits of many of these people it is likely we would find the perfume anything but sweet.

The sniffing practice is carried out differently in different places. For instance, in Burma and the neighboring countries people salute each other by placing the nose and mouth on the cheek and inhaling the breath strongly. They do not say, as we might, "Give me a kiss," but, in Burmese, "Smell me."

In the southern islands the custom is somewhat different. Thus in Samoa, Fiji, and other islands

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the people touch noses and sniff at each other when they meet. New Zealanders rub noses in a similar fashion, and we find the custom as far north as Finland, where relatives salute by putting their noses together. As you may see, this custom is as wide-spread in the eastern half of the world as that of kissing is in the western.

We find it also in America, and there it has developed into some strange forms. Certain travellers tell us that in one tribe of Eskimos it is the custom to pull a person's nose as a compliment, and we are told by Dr. Blackmore that the Indian tribe of the Arapahoes get their name from their method of greeting, which is to seize the nose between the thumb and forefinger.

You must bear in mind that savages generally have much greater powers of smell than civilized people, and this may have given rise to the practice of sniffing when they meet. We know how delicate is the sense of smell in a dog, which can trace a special person by the scent of his footsteps, and there are men in some localities that seem to have equal powers. Thus among the natives of the Philippine Islands, as we are told, "the sense of smell is developed to so great a degree that they are able, by smelling at the pocket-handkerchiefs, to tell to what persons they belong." And the patriarch Isaac must have had similar power, for the Bible tells us that, when too blind to see his son Jacob, "he smelled the smell of his raiment, and blessed him."

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If you should ask, "Is the world divided between the kissers and the sniffers"? we should answer, "Not at all." Looking around among the tribes and nations we find other customs, some of them very odd and curious. Thus we are told of certain Indian tribes on the borders of the Gulf of Mexico who blew into one another's ears when they met, and of an African tribe where a native seizes the hand of a person from whom he has received a benefit and pretends to spit into it. In Dahomey the custom at meeting is to snap the fingers, in Loango to clap the hands and leap backward and forward, and in Batonga to roll on the back along the ground while slapping the thighs. This is certainly the most curious and grotesque of all, and we could not well keep from laughing if we should see two lusty negroes greeting each other in this way.

Among the North American Indians a common mode of salutation was to rub the arms, breast, and stomach of the person they met, rubbing their own at the same time. In Polynesia we meet with a different custom. There it is a common greeting for a person to stroke his face with the hand or foot of the acquaintance he happens to meet. A still odder form of salutation is to be seen in New Zealand, where it is the polite thing to weep when meeting. Two old women acquaintances will cry bitterly together for a quarter of an hour and finish the ceremony by a rubbing of noses.

Captain Cook, the famous traveller, says of the

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people of Mallicolla, in the South Pacific, that when they wish to express admiration they do so by hissing, and the Kaffirs of Africa are said to have the same habit. As you know, to hiss with us has an opposite meaning, expressing contempt, instead of admiration. In like manner the Turk shakes his head for "yes," as we do for "no." To signify "no," he throws back his head and makes a clucking sound. In Siam a priest will raise his hat or his fan for "yes" and lower them for "no."

POLITENESS IN JAPAN AND CHINA

If we now seek the civilized nations of the East, the Chinese and Japanese, we find that they neither kiss, as we do, nor rub noses, as so many others do, but they have their own ideas of courteous greeting. If any of us should go to Japan and meet a Japanese acquaintance in the street, he would smile sweetly and bow very low, and if we should enter his house he would keep on bowing until he quite tired us out with politeness. If invited to dine with his family, we would be expected to take off our shoes before entering the house, for the Japanese never wear shoes in the house. When the members of the family come in they would show their sense of the honor done them by falling on their knees and bowing to the floor, at the same time sucking in their breath in a loud way.

There is no shaking of hands, as with us, but they bow so often and so low that we come to think they

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must have India-rubber backs. It is the same with the Chinese. They do not kiss or shake hands and are not much given to embracing, but they have the bowing fashion well developed, and on meeting their friends will bend down almost to the ground.

The taking off the shoes on entering a house is a common Eastern custom, and that may be one reason why slippers are so much worn. They consider it disrespectful to bare the head. Thus, while we take off our hat on entering a house, the Chinese gentleman will keep his on as a mark of respect. We find similar differences from our customs elsewhere. Thus in Polynesia and Malaysia it is the rule of courtesy to sit down when speaking to a superior, and in Central Africa, when addressing one of higher rank, the speaker must turn his back to him. While in China the head must be covered, the feet must be uncovered, as elsewhere in Asia. In India to enter a house barefoot is the polite rule, and in Burma "the great shoe question," whether or not Europeans should take off their shoes to enter the presence of the king, was agitated for years. We may laugh at this "barefoot" rule, but Europe, and this country too, have obstinate rules of etiquette, at which an Asiatic would laugh.

SALUTATIONS TO SUPERIORS

Those who have studied these subjects tell us that many of the modes of greeting now in use began as signs of submission to a superior or as imitations

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of a soldier's laying aside his arms. When we lift the hat, we do what the knight of old did when he took off his helmet and exposed his head to a possible enemy. So where we take off the glove to shake hands, the knight took off the iron gauntlet from his hand. It is the same with shaking hands, for this signifies placing the sword hand in the power of another person. All these are looked upon as signs of submission, since they formerly signified the putting ourselves at the mercy of another.

The practice of bowing shows signs of dying out in modern nations. Now it is frequently a mere nod of the head, but in former years it was much more elaborate. You may have read of the "bowing and scraping" of the past. When the body was bent forward in the bow, the right leg would be thrown back, this being the scrape. To see any one do this now would certainly appear very amusing, but it was once the common practice. As for the ladies, their bow was a curtesy, in which the knee was gently bent and the body gracefully crouched downward and forward.

In Eastern nations, as we have seen in Japan and China, the bow is apt to be extreme. In both these nations the bow becomes a kneel when great respect is to be shown. The salaam of the Turk and Arab is a more profound bow than that of the European, the Arab bending so low that he touches the ground with his hand and then puts it to his lips. It is interesting to learn that the same custom prevailed in

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ancient Mexico. In ancient Egypt it did not go so far, but only far enough to touch the knee with the hand.

All these bowing habits are thought to have arisen from forms of respect or submission to superiors, as from slave to master, or from subject to chief or ruler. They are relics of the ancient custom of falling on the face in the dust before a superior. This is still a common practice in China, Siam, and other Eastern countries, and even in Siberia a peasant will grovel and kiss the dust before a nobleman. The same is to be seen in the negro kingdom of Dahomey, whose ruler is so absolute a despot that his people dare not approach him except by crawling on their hands and knees and throwing dust over their heads. In Fiji if a great man happens to slip or fall every one of inferior rank must at once do the same. In ancient Peru even the highest nobles did not dare to approach the Inca except in bare feet and carrying a light burden on the shoulder, to show their inferiority.

The custom of bowing very low before a superior is very ancient. We read of it in the first book of the Bible. Above you have read of the affectionate greeting between Jacob and Esau when they met. We are told in the Bible account that, when they were coming together, Jacob "bowed himself to the ground seven times." This was to an equal, but the custom probably began in obeisance to a superior.

The only modern custom that resembles this is

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that known as the *kotow*, in which a subject, when approaching the Emperor of China, has to prostrate himself and strike his forehead on the ground nine times. The first man we know of who refused to do this was Lord Amherst, the British envoy, in 1816.



Homage of the Parthians to Marcus Aurelius

The Chinese would not let any foreigner come near their emperor without going through this ceremony until 1857, when a treaty was made freeing foreigners from this necessity. Since then foreign ambassadors have acted in the emperor's court as they would in that of an European monarch.

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In the Middle Ages it was the custom to kneel on one knee before a superior, and on both knees only in worship. In this the Almighty was recognized as the supreme monarch. In later times the kneeling of the lover before his mistress became customary and signified that he looked upon her as the noblest and highest of human beings. This custom has died out. One of the latest examples of it is that told of Gibbon, the famous historian. The story goes that Gibbon, a bundle of fat, once fell on his knees to make love to a lady who had no fancy for him. When she rejected his suit the fat lover could not get up again and the lady had to call someone in from the outside to help the unhappy man to his feet.

There is another way in which deference to a superior is shown, that of removing some of the clothing. Taking off the hat or the gloves is its limit in Western lands, or even lifting or touching the hat, but elsewhere it goes much further. Captain Cook tells us that in Tahiti the custom was to strip to the waist before a chief, and in some African countries it goes even further than this. The idea in all this is that of leaving oneself defenceless in the presence of a superior. The time was when this was important for the safety of the monarch; and it might be in Russia to-day, to save him from danger of bombs.

There is still another method of saluting a superior in uncivilized countries, this being to kiss or

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lick the feet. In some cases this is carried to an amusing extreme. In the Tonga Islands a subject, in doing homage to his chief, must touch the sole of the chief's foot with his fingers. This signifies that he places himself under his feet. But etiquette in Tonga demands that the chief shall hold up his foot so that the ceremony may be more easily put into effect.

The result is—or was, for this practice may not now exist—that when the chief had many visitors he was forced to continue standing, like a chicken, on one foot, with the other held up behind him. So tiresome did this become to the worthy dignitary that he would often run away and hide himself when he saw a group of his loyal subjects approaching. This seems ridiculous enough, but the poor chief's plight is no worse than that of some of our dignitaries, when obliged to shake hands with a multitude. They would probably run away like the Tongan chief if etiquette did not forbid.

This custom of shaking hands, which has become universal in our land, calls for a few words more. It began in ancient times as a legal act, signifying that the parties joined hands in compact or friendship. It was part of the Hindu marriage ceremony, and made its way to Rome, where handshaking became common. In the Mohammedan legal form of joining hands the thumbs are pressed together. The modern form became common in the Middle Ages, and of late years has been carried far over the

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world by traders and travellers, so that today many of the lowest savages of the earth may be seen shaking hands.

PHRASES OF POLITE GREETING

We have seen something of the silent ways in which men show how polite and cordial they can be to their fellows and how deferential to their superiors. But there are spoken ways also, terms and phrases which fashion and courtesy demand, and some of these may be of interest.

Ceremony in words is as common as ceremony in deeds. "Your most obedient servant" is no longer used at the bottom of letters, giving way to much less servile forms, yet in some nations a far greater pretence of humility is shown. In this form of folly, for it is nothing less, the Chinese go to the extreme. They reach the superlative degree in their effort to exalt their visitors and depreciate themselves. One would think they could not use the fashionable terms of greeting without laughing in each other's faces. But they have used them so long that they have ceased to think of their meaning.

A Chinaman would think it a sad breach of politeness to say "you" to an acquaintance. Instead he addresses him as "venerable uncle," "virtuous companion," "honorable brother," and other such exalted phrases. So it would be equally impolite to speak of himself as "I." On the contrary he poses as "the worthless fellow," or "the stupid one." His

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opinion is spoken of as "the foolish opinion," his house "the tattered shed," etc.

In his polite speech the son of his friend becomes the "honorable young gentleman" and the daughter shines out as "the thousand pieces of gold," while his own son and daughter are degraded to "dog's son" and "female slave." Can you imagine anything more ridiculous? Suppose he has to ask the name of a person he meets. He will do it in this grandiloquent manner: "What is your noble patronymic?" The person addressed, not to be outdone in politeness, will probably answer: "My poverty-struck family name is Chang," or whatever it may be. This seems carrying the affectation of servility to the breaking point.

These are the forms of polite greeting between equals. When one much higher in station is addressed it grows more extravagant, if possible, and some of the titles of honor given to oriental monarchs reach the extreme of absurdity. Thus the King of Siam is known as the "Lord of the White Elephant," the "Prince of a Thousand Umbrellas," and the like. The Emperor of China goes beyond this, as the "Lord of Ten Thousand Years," the "Son of Heaven," the "Brother of the Sun and Moon," and various other specimens of courtly folly.

Chinese ideas of politeness are in several respects the reverse of ours. We have already stated that a Chinaman keeps his hat on in entering a house. It

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would be an insult to take it off. With us the discourtesy would lie in keeping it on. So, when visiting a friend, our first impulse would be to ask after his wife and daughters. In China such a question would be an unpardonable insult. Etiquette in that country does not permit any allusion to the women of the family.

This lack of respect for women is common throughout the East. It is thought disgraceful if they let themselves be seen by any one not a member of the family. Thus in Persia a caller, when about to enter a friend's house, is likely to shout: "Woman, away!" or in some other way give warning so that the women may hurry to their own apartments. When a lady of high rank walks in the streets of a Persian city an attendant often goes before her and bids all men to turn their eyes away that they may not gaze on her.

As in China, so in Persia it would be deemed a great breach of politeness to ask after a friend's wife or refer to her in any way. If a foreigner, not familiar with the national custom, should do so, the answer might be: "My son's mother is quite well to-day." On no account would the Persian speak of his wife by name or in any direct manner.

Extravagance in polite phrases at meeting is common in Oriental countries, while it is the reverse of common in Occidental ones. If two polite Kirghiz meet on the Asiatic Steppes, they will greet each other with, "Who are your seven ancestors?"

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If we meet a friend we simply say, "How are you?" or perhaps merely "Good-day," or "Good-morning." In the West men meet as equals; in the East they make a pretence of difference of rank or station.

This attempt to exalt a superior takes many forms. We find it through Africa as well as Asia. Thus the Basuto salutation to a chief is, "Greeting, wild beast." With them a wild beast is thought worthy of high respect. In the Congo region a negro, when returning from a journey, will salute his wife or wives with the affectionate word "*okowe*." This the women do not venture to repeat, but humbly kneel around him and murmur, "*Ka! ka!*"

The European welcoming shout of "Long live the king!" had its origin in Asia, where the old Babylonian form was, "O King, live forever!" With Europeans we have similar orientalisms in such terms of honor as, "Your Serene Highness," "Excellency," "Right Honorable," "Most Noble," "Very Reverend," and the like. Fortunately very few of these have reached America, where "Honorable" is usually the limit.

Coming to the more ordinary forms of salutation, we find them to be usually wishes for peace and expressions of good-will. In the Bible we read the salutations, "Is it well with thee?" and "Peace to thee, and peace to thine house." A similar formula is still in use in Mohammedan countries, where

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one will say, "The peace be on you," and the other will reply, "And on you be the peace."

The ancient Greeks said, both at meeting and parting, "Be joyful," and the Romans at meeting said *Salve*, "Be in health," and at parting *Vale*, "Be well." In modern civilized lands the old inquiry after one's health is everywhere heard. "How do you do?" has become so formal that the speaker rarely waits for an answer or thinks at all about his friend's state of health. An Irishman is said to have thus expressed this sentiment by greeting a friend: "How are ye, Mr. Moriarty? Not as I care in the laste how ye are, but just in the way of politeness."

"How do you do?" becomes in French the familiar, "Comment vous portez vous," in German "Wie geht 's," and so on elsewhere, and means no more than the Spaniard does when he offers to give a visitor anything the latter happens to admire, expecting the offer to be refused as a matter of course. The other common modern terms are the ordinary "Good-day," "Good-night," etc., which may be heard in words having the same meaning in every country in Christendom. Other common phrases, also widely used, are "Welcome" and "Farewell," while a religious sentiment enters into "Good-by" ("God be with you"), and the nearly equivalent French "Adieu" and Spanish "Adios."

As may be seen from the above examples, the Oriental extravagance is toned down in Western

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countries to a simple recognition of equality and expression of good wishes, few terms of fulsome respect having survived. It is the same with the silent greeting. The kneeling or crawling in the dust has become the simple bow or mere nod; the removal of part of the clothing to a lifting of the hat; while ordinarily a grasp of the hand, more or less hearty in character, is made to serve every purpose.

This brings us to the end of our long and round-about journey, and so, with my most polite bow, most cordial hand-grasp, and most sincere "Peace be with you," given in spirit if not in fact, I bid "Good-by" to all my companions in this devious visit to the many peoples of the world. But this is a "Farewell" which has in it the echo of a "Welcome," for I hope to meet you all again in the pages of a future companion volume, and journey with you once more round the world. The French have the proper term for our parting: "*Au Revoir*"—"Until we meet again."

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